

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

VOL. XVII. No. 7  
WHOLE No. 424

MAY 26, 1917

\$3.00 A YEAR  
PRICE, 10 CENTS

### Chronicle

**The War.**—During the week the British have taken most of Roeux and all of Bullecourt. The Germans have made repeated counter-attacks of great violence, but have

*Bulletin, May 14,  
p.m.-May 21, a.m.*

not regained any territory. Against the French the Germans have taken the offensive at a number of points

between Laffaux and Auberive, but have nowhere advanced. In the Goritz region the Italians have crossed the Isonzo north of Goritz, taken the town of Bombruz and stormed Monte Cuccio, part of Monte Vodice and Hill 174. In Macedonia French attacks near Monastir have failed; further east the British have captured Kjudpri, and southwest of Krastali they have advanced about a third of a mile on a front of three miles. In Volhynia there has been a renewal of activity, with the Germans on the offensive.

As finally reported to Congress by the conferees, the Army bill contained only one minor change not already accepted by both Houses. This provision raised the pay of both army and navy fifteen

**The Army Bill** dollars a month. The bill in its last revised form passed the House unani-

mously and the Senate by a vote of sixty-five to eight. The President signed it on May 18 and it thereby became a law.

On May 17 by an amendment to the Army and Navy Deficiency bill, the Senate voted to limit the period for conscription. By the amendment, which was offered by Senators Smith and Keller, the President is directed to issue a proclamation, as soon as war shall have ceased, to the effect that peace has been concluded. Four months after the issuance of the proclamation, the selective conscription section of the Army bill will cease to be in force and effect. This measure Senator Smith tried but failed to have incorporated in the Army bill.

On May 18 the President issued a proclamation calling the nation to arms. It was the first step towards carrying out the important enactment of compulsory military

**The President's  
Proclamation**

service. After citing the section of the Army bill by which, except those exempted, all males of the United States, between the ages of twenty-one and thirty inclusive are rendered liable to combative service in the army

and are declared guilty of a misdemeanor and subject to punishment if they fail or refuse to present themselves for registration, and the other section by which the President is authorized to put into execution the aforesaid section, Mr. Wilson calls upon the officials to whom the registration had been intrusted to carry out the instructions already communicated to them. The part of the proclamation which especially concerns the general public is as follows:

I do further proclaim and give notice to all persons subject to registration in the several States and in the District of Columbia in accordance with the above law that the time and place of such registration shall be between 7 a. m. and 7 p. m. on the fifth day of June, 1917, at the registration place in the precinct wherein they have their permanent homes. Those who shall have attained their twenty-first birthday and who shall not have attained their thirty-first birthday on or before the day here named are required to register, excepting only officers and enlisted men of the regular army, the navy, the Marine Corps and the National Guard and Naval Militia while in the service of the United States, and the officers in the Officers' Reserve Corps and enlisted men in the enlisted reserve corps while in active service. In the Territories of Alaska, Hawaii and Porto Rico a day for registration will be named in a later proclamation.

Those who through sickness or absence shall be unable to present themselves at the registration place in the precinct in which they have their permanent homes must register by agent or by mail. After the registration is completed, the first army of 500,000 men will be selected, by a method not yet made public, from those on the list who are not exempted by a section of the bill not cited in the proclamation.

The President went on to say that it is not merely the army which must be trained for war; the whole nation must be mobilized with the single purpose of offering one compact front against a common foe; in consequence, "Congress has provided that the nation shall be organized for war by selection and that each man shall be classified for service in the place to which it shall best serve the general good to call him." He lays stress on the fact that what the Government contemplates "is in no sense a conscription of the unwilling; it is, rather, selection from a nation which has volunteered in mass."

It is estimated that the registration of the 10,200,000 men included in the bill will be completed in about five days, and that the call to the colors of those selected will be issued for September 1. Thirty-

#### *War Measures*

two divisional camps will be established for the training of the National Guard and the first selected army of 500,000. Commissioned and non-commissioned officers will be appointed to supervise the training, and they will be chosen from the members of the officers' camps, like that at Plattsburg, and from all ranks and grades of the regulars and guardsmen.

All existing regiments of the National Guard, which are to be recruited to their full war strength of 329,954 men and 9,847 officers as soon as possible, will be conscripted into the Federal service in three consignments on July 15, July 25 and August 5, and so will be freed from the limitations of place and service which affect the militia. On the last-named date they will report for service, and after intensive training for some weeks, will, it is said, be transported to Europe to receive their final training near the battle-lines. The regulars are to be recruited up to their war strength of 293,000.

The advance guard of the army, which the United States will send to Europe, will set sail for France at an early date. Announcement was made to this effect in the following official notice:

The President has directed an expeditionary force of approximately one division of regular troops under command of Gen. John J. Pershing to proceed to France at as early a date as practicable. Gen. Pershing and staff will precede the troops abroad. It is requested that no details or speculations with regard to the mobilization of this command, dates of departure, composition or other items be carried by the press other than the official bulletins given out by the War Department relating thereto.

The departure of this force, which is to be augmented by a regiment of marines and will probably be about 40,000 strong, is in accordance with the advice and request of Marshal Joffre. It is said that after having taken part in fighting at the front they will return to the United States with knowledge of actual conditions on the battle-line and thus be in a position to give expert training to our troops, especially of the later increments of 500,000, to be raised as soon as it is necessary and possible to do so. British and French officers are also expected, so it is said, to lend the aid of their experience in present method of warfare to the training of our soldiers.

The President has made it known that he will not avail himself for the present of the authority given him by Congress to organize volunteer divisions, to be put under the command of Col. Roosevelt. His decision, he said, was based on expert and professional advice on both sides of the Atlantic. Such divisions would interfere with the prompt creation and early use of an effective army, and

would contribute practically nothing to the effective strength of the armies now engaged against Germany. The officers, in particular, which Mr. Roosevelt had requested should be associated with him, could not possibly be spared at present.

It would be very agreeable to me to pay Mr. Roosevelt this compliment and the Allies the compliment of sending to their aid one of our most distinguished public men, an ex-President who has rendered many conspicuous public services and proved his gallantry in many striking ways. Politically, too, it would no doubt have a very fine effect and make a profound impression. But this is not the time or the occasion for compliment or for any action not calculated to contribute to the immediate success of the war. The business now in hand is undramatic, practical and of scientific definiteness and precision. I shall act with regard to it at every step and in every particular under expert and professional advice from both sides of the water.

The President declared that the responsibility for the successful conduct of the war rested on himself, and that the issues involved were too immense for him to take into consideration anything whatever "except the best, most effective, most immediate means of military action."

The Espionage bill has gone to conference, principally for the consideration of the embargo and censorship sections. Just before the Senate voted on the bill, Senator

*Other Bills* Overman moved that the censorship section be reincorporated into the bill. His motion was defeated by a

vote of forty-eight to thirty-four. The Senate subsequently passed the entire bill, with the omission of the censorship section, by a vote of seventy-six to six. The House, on the other hand, has retained the censorship section. The matter will be settled by conferees from both Houses.

The War Revenue bill, although it has been discussed in hearings before the Senate Financial Committee and in the House, has not made much progress. A number of amendments have been accepted by the House, aimed for the most part at making the rich bear a larger proportion of the burden of the war. Senator Simmons, Chairman of the Senate Financial Committee, is reported to have said that the bill will be rewritten before reaching the Senate. The President is opposed to it in its present form.

The Deficiency bill, popularly known as the war budget, which carries an appropriation of approximately three and a half billion dollars, passed the Senate on May 19. It contains an important amendment not included in the bill as passed by the House. This amendment authorizes the President to commandeer the entire shipping and shipbuilding interests of the United States. To facilitate the construction and purchase of shipping, including foreign shipping and presumably the 1,024,000 tons now in course of construction in the United States for British interests, which Great Britain has agreed to turn over to us, the Senate added \$750,000,000 to the war appropriation of approximately \$2,800,000,000

authorized by the House. The bill has been referred to conference.

The agitation for a more authoritative food control, aimed at an efficient and equitable distribution to the United States and the Allies, has eventuated in a request made to Congress by President Wilson for legislation providing for the establishment of a food commission with Mr. Herbert C. Hoover at its head. It is not proposed to interfere with the normal activities of the Department of Agriculture, but to provide for the emergency activities necessitated by the war. According to the President

#### *Proposed Food Commission*

The objects sought to be solved by the legislation asked for are: Full inquiry into the existing available stocks of food-stuffs and into the costs and practices of the various food producing and distributing trades; the prevention of all unwarranted hoarding of every kind and of the control of food-stuffs by persons who are not in any legitimate sense producers, dealers or traders; the requisitioning, when necessary for the public use, of food supplies and of the equipment necessary for handling them properly; the licensing of wholesome and legitimate mixtures and milling percentages and the prohibition of the unnecessary or wasteful use of foods. Authority is asked also to establish prices—not in order to limit the profits of the farmers, but only to guarantee to them when necessary a minimum price which will insure them a profit where they are asked to attempt new crops, and to secure the consumer against extortion by breaking up corners and attempts at speculation when they occur by fixing temporarily a reasonable price at which middlemen must sell.

Control of imports and exports is also contemplated. Mr. Hoover has outlined the five cardinal principles of the food administration with which Congress has been asked to confer on him, as follows:

(1) That the food problem is one of wise administration and not expressed by the words "dictator" or "controller," but "food administrator." (2) That this administration can be largely carried out through the coordination and regulation of the existing legitimate distributive agencies, supplemented by certain emergency bodies composed of representatives of the producers, distributors and consumers. (3) The organization of the community for voluntary conservation of food-stuffs. (4) That all important positions, so far as they may be, shall be filled with volunteers. (5) The independent responsibility of the food administration directly under the President, with the cooperation of the great and admirable organizations of the Department of Agriculture, the Department of Commerce, the Federal Trade Commission and the railroad executives.

Mr. Hoover said that the administration of food would involve the establishment of executive bodies, the cooperation of Governors and State food administrations, general domestic economy, and cooperation with the Allies concerning exports and imports, and the purchasing of food both for the United States and the Allies so as to eliminate competition.

The German Reichstag, which convened after the Easter recess with the intention of hastening constitu-

tional reforms adjourned for two months on May 17 without having made any progress.

#### *Other Items*

The adjournment was taken by action of the Reichstag itself, but it is said that the Government had intimated that it would invoke its power to close the session by imperial decree if this step were not taken. The reason for the abrupt termination of the session is reported to have been the desire of the Government to have its hands free from Parliamentary embarrassment to deal with the Russian situation and to prosecute the war with undiminished vigor.

The United States Government has informed the revolutionists in Cuba that they will be dealt with as enemies of the United States unless they return at once to their allegiance. Forty-eight United States destroyers reported on May 6 at Queenstown for cooperation with the Allies in fighting the submarines. Almost immediately after their arrival they left for active service in patrolling the sea lanes of mercantile traffic. Dr. Paul Ritter, former Swiss Minister to the United States, has been transferred to the Hague. The reason for the change is stated in diplomatic circles to be the desire of Switzerland to have at Washington a representative more thoroughly in sympathy with the ideals of the United States and the Allies. M. Hans Sulser has been nominated as his successor, but his appointment will depend on his being acceptable to Washington.

Canada seems likely to resort to conscription. On May 18 Sir Robert Borden, Premier, announced in the Canadian Parliament that a bill would be introduced providing for compulsory military enlistment on a selective basis of not less than 50,000 men and possibly of 100,000 men. Nicaragua has severed diplomatic relations with Germany.

**Ireland.**—On May 16 Lloyd George, the British Prime Minister, sent John Redmond a letter outlining the Government's project to effect an immediate settlement, conceding the largest possible measure

#### *A New Scheme for Home Rule*

of Home Rule which can be secured by agreement at this moment, without prejudice to the undertaking of Parliament of a further and final settlement of the questions most in dispute, after the war." The plan was as follows:

(1) They (the Government) would introduce a bill for the immediate application of the Home Rule act to Ireland, but excluding therefrom the six northeast counties of Ulster, such exclusion to be subject to reconsideration by Parliament at the end of five years, unless it is previously terminated by the action of the Council of Ireland, to be set up as hereinafter described. (2) With a view to securing the largest possible measure of common action for the whole of Ireland the bill would provide for a Council of Ireland, to be composed of two delegations, consisting on the one hand of all members returned to Westminster from the excluded area, and on the other of a delegation equal in numbers from the Irish Parliament, this council to be summoned on the initiative of any six members. It would be empowered by a majority of the votes

of each of the delegations to pass private bill legislation affecting both the included and excluded areas; to recommend to the Crown the extension to the excluded area by an Order in Council of any act of the Irish Parliament; to agree to the inclusion under the Home Rule act of the whole of Ireland, subject to the assent of a majority of the voters in the excluded area, the powers to be vested in the Crown in that case to extend the act to all of Ireland by an Order in Council, to make recommendations on its own initiative upon the Irish question, including the amendment of the Home Rule act as finally passed. The President of this Council of Ireland would be elected by agreement between the delegations, or in default of agreement would be nominated by the Crown. (3) The letter says that the financial proposals of the Home Rule bill are unsatisfactory and should be reconsidered. Important objects, such as the development of Irish industries, improvement in town housing and the furtherance of education, with increased pay for teachers, owing to the war conditions, it declares, cannot be dealt with under the bill without undue burden on the Irish taxpayers. (4) The Government would recommend that after the second reading of the bill embodying the above proposals, together with the Home Rule act, it should forthwith be considered by a conference to be constituted on the lines of the Speaker's conference on electoral reform, though not consisting exclusively of members of Parliament, and meeting under the chairmanship of some one commanding the same general confidence in his impartiality and judgment as Mr. Speaker himself.

The Premier suggested as an alternative to this project "a convention of Irishmen of all parties for the purpose of producing a scheme of Irish self-government."

As was to be expected, the new plan for Home Rule proved unsatisfactory, for different reasons, not only to the Nationalists but to the Sinn Feiners and to the Unionists besides. Mr. Redmond repudiated it and accepted the alternative in these words:

The second alternative, "the assembling of a convention of Irishmen of all parties for the purpose of producing a scheme of Irish self-government," has much to recommend it. You ask: "Would it be too much to hope that Irishmen of all creeds and parties might meet in convention for the purpose of drafting a constitution which will secure a just balance of all opposing interests, and finally compose the unhappy discords which so long have distracted Ireland and impeded its harmonious development?" This is the great ideal, and I trust it may be found possible of realization. My colleagues and I, at all events, will place no obstacle in the way, and we are prepared to recommend this proposal most earnestly to our countrymen on condition that the basis on which the convention is to be called is such as to secure that it will be fully and fairly representative of Irishmen of all creeds, interests and parties, and secondly, that the convention be summoned without delay. If this proposal is put into operation I can assure you that no effort on the part of my colleagues and myself will be spared to realize the high and blessed ideal pointed to in the concluding paragraph of your letter.

According to press dispatches, the convention will be opposed by the Unionists, although it is felt by some that Carson was a party to the convention idea. Apparently the division of Irish opinion is so great that there is little hope of a satisfactory convention.

**Russia.**—The situation in Russia, which at the be-

ginning of last week was very dark, improved during the next eight days. On May 14 General Guchkoff, Minister

#### *Last Week's Situation*

of War for the Provisional Government, resigned his office. The interference of the Council of Workmen's and Soldiers' Delegates in military affairs, which threatened, he said, "to have consequences fatal to the defense, the liberty and even the existence of Russia," forced him to resign. General Brussiloff, commander-in-chief of the Russian armies on the southwestern front, and General Gurko, the commander on the western front, also asked to be relieved of their commands, and A. F. Kerensky, the Socialist Minister of Justice, announced that "as affairs are going now it will be impossible to save the country." Moreover the reported fraternizing of German and Russian troops was undermining the morale of the army. On Gen. Guchkoff's resignation the Workmen's and Soldiers' Council sent a proclamation to the army urging the troops to defend revolutionary Russia with all their power, not to renounce the offensive, to cease fraternizing with "officers of the enemy's General Staff, disguised as common soldiers" and "to reject everything which weakens your military power, which distracts the army and lowers its morale."

On May 16 came the news that Paul N. Milyukoff, Minister of Foreign Affairs, had also resigned from the Cabinet. During the subsequent reorganization of the

#### *The New Cabinet*

Ministry, the Provisional Government discussed the terms under which the Council of Workmen's and Soldiers' Delegates would enter the Cabinet but could not accept the latter's policy of striving for a general peace as soon as possible, without annexations and indemnities. A new Cabinet, however, was eventually formed which is made up as follows: Premier and Minister of the Interior, Prince Lvoff; Minister of Foreign Affairs, M. Tereschtenko; Minister of Commerce and Industry, M. Konovaloff; State Controller, M. Godneff, Socialist; Minister of Labor, M. Skobeleff; Minister of Justice, M. Pereveiezeff; Minister of Food and Supplies, M. Pieschelonoff, Socialist; Minister of War and Marine, M. Kerensky; Minister of Finance, M. Shingaroff; Minister of Posts and Telegraphs, M. Tseretelli; Minister of Ways and Communications, M. Nekrasoff, and Minister of Education, M. Manuiloff.

The Provisional Government, the Executive Committee of the Duma, and the Council of Workmen's and Soldiers' Delegates agreed on these three cardinal points: "The unity of the allied fronts. The fullest confidence of the revolutionary democracy in the reconstructed Cabinet. A plenitude of powers for the Government." The new Cabinet then issued an announcement that they were opposed to the acceptance of a separate peace for Russia and M. Kerensky, the Minister of War, says he is determined to restore discipline to the army and is going to the fighting line to see that the troops do their duty.

## Mr. Balfour and Ireland

WILLIAM J. M. A. MALONEY, M.D.

ACCORDING to a recent Washington dispatch an American deputation called Mr. Balfour's attention to the favorable impression a solution of the Irish question would create in this country. In answer Mr. Balfour stated that though he had no power to speak for the Government he could say that everything possible was being done to bring the various Irish elements together, and that the British Parliament stood ready to agree to any solution which the Irish themselves found acceptable. Furthermore, he promised to report the meeting fully to his Government.

This reply must be weighed with due allowance for Balfour's desire to distinguish between two main classes of issues involved in the Irish question. The first class includes such issues as the right of small nations to self-government, democracy's aim in the war, the expediency of a settlement as an incentive to full American participation in the fray, and other problems less important. The second class includes issues vital to the immediate or remote future of English politics, namely, class-rule versus democracy in England, and the personal conflict between Mr. Balfour and Lord Northcliffe.

Lord Northcliffe's open quarrel with Mr. Balfour dates from the former's successful efforts to destroy the Coalition Cabinet which he accused of incompetency. Two of the main targets of his attack were Mr. Balfour, then First Lord of the Admiralty, and Lord Robert Cecil, in charge of the blockade as a subordinate to Viscount Grey. But Mr. Balfour's position as the real chief of the ruling classes was so impregnable that he passed tranquilly from the Admiralty to the Foreign Office, in the new Administration, and was powerful enough to protect his cousin, Lord Robert, and to secure his continuance in charge of the blockade with the added prestige of full ministerial rank. The vehement Northcliffe denunciation of these appointments did not in the least affect the security of their tenure.

When Mr. Balfour reached this country, Lord Northcliffe cabled that the former could, if he would, settle the Irish problem; and at the same time he caused to be canvassed the opinions of such distinguished American statesmen as ex-President Roosevelt and ex-President Taft who advocated that the government of Ireland by the Irish should be instituted at once. Their advocacy was cabled to the *Times* and published in that paper on Thursday, April 25, a day which had been set for a statement of the Cabinet's intentions regarding Ireland. The statement however was postponed. The government of Ireland is obviously a Northcliffe-versus-Balfour issue and the latter's reply to the American de-

putation was in reality a thrust at Northcliffe, and nothing else.

Class-rule it will be remembered, suffered an eclipse under Mr. Balfour owing to the aftermath of the Boer War and the proposals to abolish free trade. He clung to office, contrary to precedent, after suffering defeat in the House of Commons, but ultimately he was driven from power and was succeeded by Mr. Bonar Law. However the present war has given him an opportunity to return from this oblivion. Meanwhile, a Liberal-Labor-Nationalist Coalition introduced many wholesome laws, the object of which was to confer old-age pensions and government insurance upon the working classes, to reenforce the power of the labor unions, to begin the reclamation of feudal estates by the English people, to disestablish the State church in Wales, to give Home Rule to Ireland and to consecrate the democratic principle of one man, one vote. To accomplish this progressive program, another reform, more difficult of achievement than any of the others, was found necessary: the House of Lords blocked the way of reform, so that body had to be deprived of the summary exercise of its veto power. By the harmonious cooperation of the Liberal, Labor, and Irish Nationalist Members, this was done. Having lost the power to veto the will of the people, the English reactionaries had still these three main lines of defense against the march of democracy: the army, Ulster, and the State Church in England. As a measure designed to arrest the progress of reform, the first and second of these were combined to oppose the Home Rule act.

When it became evident that the Home Rule bill would pass, senior officers of the English army, as age retired them from service, were hired to drill the Ulsterites. A former colonel of the regiment to which I was attached, was one of those engaged. I well remember our amusement when on revisiting his old regiment he told us that the morning duties of himself and his brother-officers were to give the command "Form fours" and throughout the rest of the day to strive to disentangle his volunteers. The officers at the Curragh, under Sir John French, refused to march against their former associates who were leading the Ulsterites in rebellion. At that time the government of Ireland was an issue of such importance to the ruling class in England, that to prevent Home Rule in Ireland they were willing to risk plunging into civil war in Ireland.

Such was the political condition of Great Britain when Germany decided to invade Belgium. During the last week in July, 1914, the Liberal Cabinet was known to be divided on the question of entering the war. What

turned the scale, and resulted in the resignation of Lord Morley, Mr. Burns and Mr. Trevelyan, was a private call made by Mr. Balfour upon Mr. Asquith on the memorable first Sunday of August. At this meeting the latter was assured of the support of the Conservative party if he went to war and he was faced with the prospect of being forced to an election if he did not. Although Mr. Balfour was not the titular party leader, Mr. Asquith accepted his proffer of support and England entered the war. The disappointments of the first year of the war placed the Asquith Liberal Cabinet in the position of a merely nominal government, receiving and executing the orders of Mr. Balfour and his supporters.

Under the Coalition, the reestablishment of the Cecil family as the hereditary trustee of the English ruling classes was quickly effected. Mr. Balfour himself became head of the Admiralty, Lord Robert Cecil entered the foreign office in charge of the blockade, Lord Edward Cecil remained as financial adviser to the Egyptian Government, the Rev. Lord William Cecil was translated from the obscurity of the Cecil family church at Hatfield to the bishopric of Exeter, and Lord Hugh Cecil, in a letter to the *Times*, discussed with perfect candor the conditions under which it would be convenient to dispense with the assistance of Mr. Asquith, the Prime Minister. After the Rumanian reverse it was convenient and the Prime Minister disappeared. The Northcliffe press was of great assistance in bringing about the overthrow of the Coalition. Of the Ministers of that Coalition whom it attacked on the ground of incompetency the only survivors are Mr. Balfour and his cousin Lord Robert. Moreover, there is practically no one formerly conspicuous as a supporter of Mr. Balfour who is not now with him in the Ministry. Hence, when Mr. Balfour promised, as he is alleged to have promised the Irish-American deputation, "to report the meeting fully to his Government" in thus qualifying the Government as "his" he spoke literally. Lord Northcliffe was painfully aware of Mr. Balfour's supreme power in England when he cabled that the settlement of the Irish question lay at Washington in Mr. Balfour's hands.

Even from the foregoing cursory survey of Mr. Balfour's past and present status, it is obvious that he has the power to settle the Irish question if he deems it expedient to do so. But is he minded to dispose of the question either with an eye to the welfare of Ireland or with the desire to make a concession to American wishes? An obviously inspired dispatch in the *New York Times*, May 7, a dispatch which is headed "Home Rule Outside Balfour's Mission," states that "His associates on the commission have made it plain that the Irish question is outside the bounds of their program in coming to this country." We know that his mission here is not to decide class-versus-popular rule in England; we know that his mission here is not to decide the Balfour-versus-Northcliffe issue. Having enjoyed the benefit of the pro-English sentiment which the alleged imminence of the grant

of self-government to Ireland has stimulated in America, Mr. Balfour might, in courtesy to his hosts, frankly explain his position and the bearing of Ireland upon it, instead of advancing the old equivocations of Irish disagreement and pro-German influences.

What will Mr. Balfour do? He has one immediate issue, the Northcliffe-versus-Balfour issue, in which his class or caste is threatened. If this attack proceeds, Mr. Balfour's reaction to it will probably be a general election. Such a reaction is an unanswerable response to alien democratic pressure, a response directly from the electorate. It is also a challenge with loaded dice to Lord Northcliffe. If that publisher wishes to evade the issue he will retire, while there is yet time, by urging a partition of Ireland, and his discreet withdrawal may be spared the appearance of lack of valor by the inclusion of Tyrone and Fermanagh in the Nationalist share of Ireland. If Lord Northcliffe gives battle the decision will be delayed for a period valuable to the British Commission in America. It will certainly be delayed until the Balfour Mission returns home.

In spite of the Northcliffe attack, through Carson, on the competency of the present régime, in spite of Neville Chamberlain's maladroit drafting of labor, in spite of attempts now proceeding to nullify the disestablishment of the Church in Wales, in spite of the political chicanery involved in the abolition of free trade now, and in spite of the vexatious military control of civil life, the people of England, desiring only to end the war soon and victoriously, cannot at this time revert to Liberal government, which they have been taught to condemn as inefficient, because of such a purely adventitious issue as Home Rule.

Mr. Asquith has already recoiled visibly when threatened by Mr. Bonar Law with a general election. Mr. Lloyd George having failed in his project to create a personal machine under the direction of Lord Rosebery's son, has much to lose and little to gain by having his position defined and emphasized by the electorate. Lord Northcliffe's stakes, and his power to defend them, he alone knows. By an election Mr. Redmond's forces in Parliament would be inevitably and greatly reduced. The seats gained from him by the Irish Republicans would be filled by members pledged to absent themselves from the English House of Commons. There might be bloodshed at the Irish elections which would or would not be satisfactory to the enemies of Ireland. Messrs. Myles-Hogge, Ponsonby, Pringle, Whitehouse, Trevelyan and other critical British Radicals would lose parliamentary immunity and would be heard only by censors or by turnkeys. A parliament chiefly composed of Major Newmans would be triumphantly elected. Then the Home Rule act could be repealed either immediately, or less urgently through the creation of a more divided Ireland. The trade war after the war would be assured. The process of Ireland rising, instead of federating the colonies under the ægis of a British Empire, could proceed

smoothly. The League to Enforce Peace would, as Sir John Pollock recommends (*Atlantic Monthly*, May, 1917) become a League to Enforce Peace against Germany. In fact, all that Mr. Balfour and his Cecil relatives piously and sincerely believe to be essential to the future of the English race, would be in a fair way to come to pass. *And all in the course of an election on Home Rule for Ireland.* Yet Mr. Balfour blandly assured the Irish-American deputation that the Irish must compose their difficulties and that the Government, which he constitutes,

is ready to agree to anything acceptable to the Irish people. The truth is the majority of the Irish are anxious for a reasonable solution. But the dominant English issues in the government of Ireland are neither Irish welfare nor American nor any other sentiment but class-rule versus democracy in England, and Lord Northcliffe's challenge to Mr. Balfour as the head of the house of Cecil—whose members are the hereditary trustees of the English ruling class—to joust for complete supremacy in England.

## Luther and Freedom of Thought

JOSEPH HUSSLEIN, S.J.

LUTHER has often been hailed as the champion of freedom of thought. Men were "emancipated" by him from the spiritual authority of the Pope to whom Christ had committed the keys of His Kingdom and the care of His flock. But for the authority of the Sovereign Pontiff, the successor of St. Peter, Luther substituted his own authority which brooked no rivalry or contradiction. "We believed," wrote the Protestant theologian Braun in the *Evangelische Kirchenzeitung* for March 30, 1913, "that we owed to him the spirit of toleration and liberty of conscience. Yet there is not a shadow of truth to this." Discerning Protestant critics admit it was never Luther's wish that there should be religious toleration for anyone except himself. "In speaking of Luther," says the Protestant historian Walter Köhler, "there can be absolutely no question of liberty of conscience or freedom of religion." (*"Reformation und Ketzerprocess."*)

It is true that at times Luther apparently preached a doctrine of toleration, as when he said that neither Pope, nor angel nor man is to rob the Faithful of their liberty; but that liberty, as will be made clear, was to consist in forced conformity with every article of his creed, even the least. In the beginning of his career the Reformer demanded full freedom for the preaching of his doctrine which stood in such startling opposition to the Faith of fifteen centuries of Christianity. "As for combating heretics," he declared, "let the Bishops see to that. It is their function, not the office of princes; for heretics can never be combated by force. . . . Here the Word of God must do battle." (*M. Luther's "Sämtliche Werke."* Erlangen Edition, Vol. XXII., p. 90.) Yet no one ever more studiously urged the princes to apply force when there was question of advancing his own doctrine and prohibiting every other. Therefore the words quoted, though often cited by his eulogists, are not meant to convey principle of any general religious toleration.

To establish this thesis it will be sufficient to consider the Reformer's attitude towards his fellow-Protestants. His intolerance of Catholics and their doctrines is too patent to call for proof. In his final work, "The Papacy an Institution of the Devil," the last will and testament of a hatred that verged upon insanity, he wrote: "Hang up the Pope, the Cardinals, and all the Papal rabble. Tear out their blaspheming tongues, and fix them on a gibbet, as they clap their seals to their Bulls." As for the Jews, he demanded in his work, "About the Jews and Their Lies" (Edition 1543), that their synagogues be burned, their houses broken down and destroyed and their rabbis forbidden to teach under pain of death. "Force them to work," he exclaims, "and treat them with every kind of severity, as Moses did in the desert and slew 3,000." Further illustrations would be superfluous.

In vain did his fellow-sectaries, to whom he had given the example of separation from the Mother Church, claim for themselves the privilege of private interpretation of the Scriptures. They might indeed have it, he said imperiously, but they must in that case agree with him on every point of his new doctrine, for "On the foundation of the Holy Scriptures I have overwhelmed and overcome all my opponents." (Erlangen Ed., Vol. LVIII., p. 6.) To disagree with him was dishonesty which deserved punishment. Writing to the Elector, John of Saxony, February 9, 1526, Luther urged him, in the name of law and order, to permit no other doctrine besides his own: "In one place there should be one kind of sermon only."

Luther's proposed methods of dealing with those who ventured in any way to differ from him in religious belief is fully set forth in his explanation of Psalm 82. He distinguishes two classes of heretics. The first embraces all those who without authoritative commission from the Lutheran princes thrust themselves into

the office of preaching. Such men he regarded not merely as a source of spiritual danger but as a possible cause of public disorder in a town where no Scripture interpretation except that of Luther was to be permitted by the public authorities. Any citizen who hears such a one is under obligation, by his oath as a citizen, Luther says, to denounce him to the city officials. "If he does not desist, the authorities will commend such a fellow to the proper master, the Master Executioner." (Erlangen Ed., Vol. XXXIX., pp. 250-254.) The popular name given to the latter was "*Meister Hans*." Luther's frequent allusions to him are to be taken seriously, for they were acted upon by the local princes and brought many a poor fellow to the block or to the stake. In the year 1527 alone twelve men and one woman were executed by the Elector John, Luther's special favorite at this time. (Grisar, Vol. III., p. 735.)

It is true that in the case of the Anabaptists there had been considerable disorder. Yet perfectly peaceful citizens were executed for their religious beliefs only. "It is characteristic of the want of information concerning the real happenings of the epoch," writes the Protestant historian of the Reformation, L. Keller, "that very many even at the present day proceed on the supposition that the executions and persecutions of the Anabaptists took place merely because of public disturbances, and that the Reformers had no part in them." (Grisar, Vol. III., p. 747.) Of these same executions, which form but one phase of Luther's "mania for persecution," as a Protestant historian calls it, P. Wappler, likewise a Protestant author says:

The numerous executions of such Anabaptists too who, according to evidence, were no disturbers of the peace, yet who were killed in precise conformity with the directive explanations of the Wittenberg theologians, give too plain a testimony against all attempts of writers who would still deny the clear fact that Luther approved of the death penalty inflicted for the exclusive reason of heresy. ("*Die Stellung Kursachsens, etc.*," p. 125.)

The second class of heretics, according to Luther's category, includes those who are entirely peaceful but presume "to preach publicly against an article of faith." They do not fare at his hands much better than the first class, and in practice, as we have seen, were often made to suffer the death-penalty. "These too are not to be suffered," Luther says of them, "but are to be punished as public blasphemers." (Erlangen Ed., Vol. XXXIX., pp. 250-254.)

Luther did not give vent to his "mania for persecution" all at once. As late as 1528 he had not advocated the death-penalty for Anabaptists, but was content with approving the edict which interdicted their writings and those of other heretics. In 1530, however, he wrote the plain words quoted above in which Anabaptists and all other heretics were, under the given circumstances, commended to the tender mercies of the Master Executioner. In one word, as the Protestant historian, H. Barge,

admits in his work, "*Andreas Bodenstein*," Luther's method of preserving the purity of his doctrine was "to mobilize the police." His last argument was the hangman.

In defending his actions Luther constantly writes that he does not in reality force men to believe against their consciences, but that he merely makes them conform outwardly, by forcing them to attend Lutheran instructions, build Lutheran schools and churches, and support the men who preach his doctrine. It is difficult to see how any further compulsion could possibly be exercised. "They must be forced to hear the sermons, whether or not they believe the Gospel," he wrote to Pastor Thomas Löscher regarding those who opposed his new doctrines. "If they would live among the people they should learn the law of the same people, even though unwilling." ("*Briefwechsel*," Vol. VII., p. 151.) The law in question was the religious creed laid down according to Luther's interpretation of the Scripture. "For the sake of the Ten Commandments," he wrote to Joseph Levin Metzsch, "let the people be driven to the sermon that they may at least learn the external works of obedience." (Erlangen Ed., Vol. LIV., p. 67.)

In the case of preachers who differed from him Luther insisted that there was no need of any nice hearing of testimony. Local authorities, in punishing them, might dispense with it entirely. Least of all was there to be any discussion with such men, he told the Landgrave Philip of Hesse. But the climax was reached when Luther signed Melancthon's document. It is a defense of the death-penalty not only for the "blasphemers" who maintained that "men could become holy without sermons or church service," but also for their adherents and deceivers who persist in saying that "Our Baptism and sermon are not Christian, and our Church is not the Church of Christ." This *magna charta* of religious intolerance, directed mainly against the Anabaptists, was signed by Luther with the words: "It pleases me, M. Luther." (Grisar, Vol. III., p. 732.)

By Luther's principles, wrote the Protestant Church historian, Neander, "All oppressive domination of a State religion, and all tyranny over the conscience of men could be sanctioned. His views were the same as those on which the Roman Emperors had acted in persecuting the Christians." ("*Das Eine und Manigfaltige des Christlichen Lebens*," p. 224.)

It is claimed that the Reformer moderated his mania for religious persecution during his last days, but the evidence is far from convincing. A sermon preached at Eisleben, February 7, 1546, is quoted in this connection. It is an explanation of the parable of the cockle, and Luther points the obvious moral that "with human force and power we cannot extirpate (heretics) nor change them." Without any reference to the duties of princes he tells his ordinary hearers that they are to see to it that heretics are not permitted to rule among them, to enter the pulpit or approach the altar. Luther's prin-

ciples always turned upon expediency, and the key to this modification of his extreme intolerance may be found in his cautious remark that an attempt to extirpate the cockle by force might make it worse. There were not a few "unbelievers" in Eisleben who had probably to be reckoned with.

Little of the spirit of even this modified and questionable toleration is shown, as Grisar points out, in the sermon immediately preceding and the one immediately following it, the last of Luther's life. In the former he demands of the citizens of Halle that the "scabby, shabby, lousy monks," who still remained there, be thrown out of their town. In the latter he insists that the Jews "be not suffered nor tolerated." They are all to be instantly banished. It cannot be doubted that he could still have expressed himself as no less sincerely "delighted" at the murder of heretics as when, on receiving the premature announcement of the execution for heresy of John Campanus, he wrote to Justus Jonas, August 3, 1530, "*Laetus audiui*:" "I was delighted to hear of it." ("*Briefwechsel*," Vol. VIII., p. 163.)

Have non-Lutherans who are now lauding Luther as

the apostle of freedom of thought ever considered what would have become of them had they expressed their religious convictions in Luther's favorite Saxony or in any State where he held sway? Had they dared to disagree with the Reformer, in all probability they would have been clapped into prison and possibly executed without much ceremony. And even if a more lenient course were followed, they certainly would have been silenced at once. If they disobeyed the order, however, and continued to preach their doctrine, there is little doubt that they would have been banished with threats of dire happenings should they ever presume to return. Lastly, did they persist in their obstinacy, they would have been commended to *Meister Hans*, the executioner. "Those who come without official position or commission," Luther wrote, "are not good enough to be called false prophets, but tramps and rogues, who should be handed over to *Meister Hans*." (Erlangen Ed., Vol. XLIII., p. 313.) What would have become of Luther if Catholic princes had acted upon this principle in his regard? At least one apostle of brutal coercion would have been silenced effectively.

## A Day on a Man-of-War

ROBERT CONROY.

**R**EVEILLE sounded at 4:00 a.m. With sighs and yawns from their late occupants, hammocks were lashed up and stowed away, folding tables and benches were taken down, plates and other mess gear hastily set out, the food hurriedly fetched from the galley by the mess men, and in exactly half an hour after rising the sailors sat themselves down to an early breakfast. The main or upper deck, owing to the efforts of the previous day, looked very little like the trim deck of a man-of-war; stanchions and life-line had disappeared; bags, shovels, and coaling trucks were strewn around; and the winches or "niggerheads" were rotating merrily in response to the working of the coal engine down below. Coaling booms were swinging at different points along the ship's side, and, to the initiated, the whole atmosphere was permeated with the feeling of battles to be fought, and work to be done.

At 5:00 a.m. the bugles sounded "Commence firing," the boatswain's mates passed the word, "All hands coal ship," and each man took his station, some going to shoveling in the lighter, others holding trucks in readiness to carry the full bags to the open bunkers. Scarcely had the work commenced when the band stationed itself a few steps aft of the coaling operations and struck up a lively air, which brought such rhythm into the movements

of all hands that each man seemed to be performing his task by note. Slowly at first but with increasing rapidity the coal came aboard. During the first hour 195 tons were deposited in the bunkers and the second showed an increase of twenty-seven tons, making a total of 417. The third hour's total made the captain smile, for the sister ship of the vessel he commanded was also coaling on the other side of the same dock, and he was eager "to hang up" a record for her crew to aim at. From 8:00 o'clock to 9:00 the enthusiasm became so great that the figures showed a high mark of 398 tons for the hour. Meanwhile down in the bunkers the engineers' force was leveling off the coal as it descended, making sure that every possible square foot of stowing-space was utilized. Light and air being scant in the bowels of the ship, short spells are necessary for the maintenance of the ship's high standard of efficiency, and after each relief the firemen and coal-passers come on deck to enjoy a brief rest in the open air.

From 9:00 to 10:00 the work continued without cessation but there was a slight slackening up on the part of the working men and the high mark of the preceding hour was not duplicated. When men have worked their hardest in the cool of the morning they are expected to slow down when the sun is high in the heavens; therefore it

was with relief that all hands heard "Cease firing" sounded and dropped their work to partake of a lunch of sandwiches and coffee. The rest was a brief one; barely fifteen minutes elapsed before work was resumed with renewed vigor. The men attacked the coal as if it were a living enemy to be torn apart and vanquished. The coal engine hummed merrily and the human dumping-bags took their stations.

Let us look around now and see whom we have with us. That tall, sprightly young fellow, red-haired, freckled and entirely unromantic looking, holds the Congressional Gold Medal of Honor. Here's the story: During the early part of 1909 some of the oil works at Coquimbo, Chile, took fire, and for a time threatened to defy all efforts to extinguish it. Adjoining the works was a hotel with a large water-tank on the roof, and should the fire win its way past that a miracle alone could save the town from destruction. A report having spread that the tank really contained oil it was impossible to induce any of the natives to go near it, and so, when the fire reached the hotel the officials were in despair. At this point a party of American blue-jackets, of whom our friend was one, came on the scene and taking in the situation at a glance, he climbed to the roof, and with an axe demolished the covering of the tank, and with the water it contained succeeded in keeping the fire from going further. Should you try to get him to tell you some of the details of his adventure, he will smile quietly and remain silent.

That other man nearby is a hero of the Merrimac and one of the most popular officers in the service. With him is an executive officer who is equally popular and beloved by the crew. And see the medium-sized man in dungarees—be sure to look up that word!—with leather gloves reaching almost to his elbows and the insignia on his hat showing him to be a commissioned officer. Notice the kindly smile, the deep blue eyes and the fearless glance. How cheerfully he wields a shovel or pulls a truck side-by-side with some ordinary seaman, and how skilfully he can soothe the momentary grievances of the boys around him. His presence here is the most effective argument possible against all socialistic theories regarding the antagonism of the classes and the masses, for he is the Catholic chaplain.

To every complement of 1,250 men one chaplain was assigned by law. When I was in the navy, six of the chaplains were priests, and the good they do is inestimable. They are commissioned officers, yet they are in close touch with the men, sharing their interests, guiding them in times of trouble, and mixing with the "jackies" as no other officers could do, and that, because of their priesthood, which always secures them the respect of every class, and the reverence and love of the Catholic sailor. The men of the old navy never weary of speaking of the awful night in Havana harbor when the Maine blew up, and the noble part played by the chaplain of the ship, Mgr. Chidwick.

The work has meanwhile been going on ceaselessly and

mercilessly. The blue-jackets are attacking the coal with all the grim determination of a conquering army of invasion. As though incited by the deadliest rancor and hatred, they have trod on it, annihilated its center and wiped out completely its outposts and pickets; nothing, however, will satisfy them except the complete extermination of the enemy. And the foe, dusky and strong, has not been idle; in suffocating dust-clouds, he has sent forth his minions to harass the eyes, nostrils, throats, and lungs of the invader, and in tiny morsels he has sought out every vulnerable spot. From 10:15 to 11:00 o'clock the blue-jackets added nearly 300 tons to their store. Perspiration streamed from their brows and combined with the dust to torture their already inflamed eyeballs; but they clung to their tasks like the old man of the sea. About 11:00 o'clock it might be noticed that short snatches of conversation became general; something of interest was evidently being whispered. Yes, it was true no doubt, for the boatswain's mate heard the commander tell the ship's writer. Of course it was not wholly unexpected, but its confirmation was nevertheless pleasant enough to draw a cheer from the men. It was reported that the liberty party would "shove off" as soon as the ship was cleaned up.

As the figures for the hour were placed in view on the turret showing that their total tonnage taken aboard nearly doubled that of their sister ship, a mighty cheer, such as is known only to sailors, arose from the lighters and the main deck of the vessel. Then with new energy, faster and faster flew the shovels. Seven bells (11:30) sounded and still no cessation. At 11:45 the bugles sounded "Mess gear" but the men never paused in their labors; five minutes to twelve and still the fuel poured raspingly into the bunkers; two minutes more of heroic battling, then eight bells clanged, the bugler sounded "Cease firing"; the men in the lighters started to come out and the boatswains piped to dinner. The officers and the men who were tallying, gathered around and the amount taken on was quickly figured. From eleven to twelve they had taken aboard 405 tons, making a total of 2,140 tons in less than seven hours. As the yeoman chalked the figures on the turret the loudest and mightiest cheer of the morning rang through the navy yard and the captain's face wore its gentlest smile as he said: "Commander, let them cheer all they want to, but let nothing be said to hurt the feelings of those across the way."

When, a few hours later, the ship had been cleaned, the gear all stowed away and the liberty party mustered on the dock, even a close observer would have difficulty in believing that these men had spent the morning coaling ship. Laughing, joking and casting a look of pity at the men of their sister ship who were still coaling, they showed none of the weariness of toil. They bent their steps townward with the gaiety of schoolboys, as though they had no care in the world. Such are the men of our navy, men eager to die for the country in this critical hour.

## Seventy-five Years of Notre Dame

CHARLES L. O'DONNELL, C.S.C.

THE University of Notre Dame was founded in 1842 by Father Edward Sorin, of the Congregation of the Holy Cross, with whom were associated six Brothers of the same Institute. Notre Dame is accordingly keeping this year its seventy-fifth anniversary. Looking back over that three-quarters of a century, the historian has it brought home to him how much the life of a university is an inner life, how essentially the work of education is a dealing in mind and spirit.

A university is, of course, an objective fact, and of its growth and development there are ready external measures. For example, on the campus at Notre Dame, side by side stand the oldest college building and the newest. The one, a little, plain, square, brick structure, was for some years all of Notre Dame there was. The other, its new neighbor, itself only one of some thirty college buildings which go to make up the Notre Dame of today, is the university library, built of stone, by a famous architect, at the cost of a quarter of a million dollars, stored with a priceless collection of books, works of art and antiquities. The original "main building" would be lost in a corner of the basement of the new library. Thus, the concrete fact of growth and development forces itself on the least observant, but even the most observant will fail to gather in this way what manner of school this is, and miss the real meaning of its development.

The same is true for those events which make the substance of historical record. They are few, and though significant, they are not the history, they are not the life of Notre Dame. That the University in its religious founders came from France, crossing the ocean in the steerage; that it was established at a spot sanctified by memories of the early missionaries, for the Jesuit Fathers Marquette and Dablon and Allouez, the Recollect friars Hennepin, Rebourde and Membre, the secular priests Badin, De Seille and Petit, passed and repassed and rested here, and worked from this as a missionary center among the Pottawatomies and the Miamis; that the school thus founded grew up in poverty and opposition, and once the cholera almost swept it into the grave; that in the thirty-eighth year of its establishment fire burnt it to the ground: these facts, outstanding and arresting as they are, potent as they were in shaping destiny, still leave the very life and genius of the place quite unrevealed.

Nor do the natural surroundings explain much, albeit many years ago a local poet wrote: "This might be Athens, here might Athens be." A wealth of woods, with two small lakes, many acres of playing fields and hundreds of acres of tilled soil, a splendid river rushing up, for we are just at the water-shed of the continent, to the neighboring Lake Michigan;

these, while they count for the creation of atmosphere, while they form a distinctive background, are not themselves the Notre Dame scene. What that essence is, may be difficult to define. But certain it is, the place has that character which is vainly described as a "spell," a spirit of place which even the most casual visitors seldom fail to note. Perhaps we approximate explanation when we say that Notre Dame appears a personality with a life all its own; that this is of course a school-life, and hence the fewness of spectacular events. It is a life of mind and spirit, which has passed within these walls and upon these fields. This place, itself a great activity, is yet chiefly but the nursery of activities to be elsewhere exhibited. Moreover, while collectively it has been a fairly long life and one of multiple organization, it has been a life individuated by school years. Sufficient to this life are the students of its one year. It is a life annually renewed yet characteristically the same, and it is perennially young.

Now, of course, much of this is true of all colleges. But there are differentiations. Always a boarding-school, Notre Dame has had the home ties of hearth and family table. Also, keeping as it has done, under broadest university development, the old French foundation of grammar school (minim department) and high school (preparatory department), it has had the further family likeness of rearing children young and old. An interesting solidarity, sometimes amusing, results. This family character in the school as a whole, appears as democracy in the college. Divisions here there must be, but they are created rather by the accident of hall residence than by differences in departments, courses, talents, age, wealth, social position or athletic prestige, no negligible factor in determining standing in some schools. At Notre Dame, the freshman and the senior, the varsity athlete and the varsity debater, for sometimes he is one and the same person, the lawyer and the "premed," the engineer and the student for the priesthood, the architect and the economist, the son of wealthy parents and the boy who is working his way, meet and mingle on even planes. A college commonalty results whose sufficient bond is studentship at Notre Dame.

Another feature of this association remains to be correlated. It is the comparative intimacy which exists between faculty and students, the family ideal again. The thing is full of peril to dignity and discipline except it overcome these difficulties. And it simply does. Priests and Brothers and lay professors live and move among the students in a tacit understanding of respective positions which, far from impeding, seems rather to promote agreeable association. This is of further value when it is understood that Notre Dame has always been rather a school for the Catholic young who are to be the Catholic laity. The oldest and most honored and, no doubt, most arduous course in the curriculum is that leading to the degree of Bachelor of Arts, the course commonly followed by students for the priesthood. From high school

to graduation it requires eight years, and Notre Dame's tuition is rated as high. For obvious reasons, few of the diocesan clergy are educated here. So that the general body of the students are men trained for the secular professions, for life in the world, though among even these, apart from the classical students, vocations to the priesthood are becoming increasingly common. Their training here aims to fit them for their proper place in Catholic parochial life, and not the least valuable element in that equipment, the result of four years' rather intimate acquaintance with their superiors, is the ability to maintain such human intimacy and at the same time cherish the highest respect for spiritual authority. There is a seminary here, its membership made up of candidates for the Congregation of the Holy Cross. There the atmosphere is quite different from that of the college, though the general frequency of Holy Communion has removed, one likes to believe, all radical differences. For the college boys, especially at certain seasons of the year, go to Holy Communion, altogether voluntarily, six or seven hundred strong every day. Non-Catholics are admitted to Notre Dame, the proportion being, in the college, about one to twenty. Conversions are not uncommon.

On the academic side, a marked characteristic of the school is its literary tradition. A college journal has been published weekly for fifty years. An early professor was a friend of Lowell's, another an intimate of Longfellow's, while their first professorship in literature was that which Charles Warren Stoddard and Maurice Francis Egan enjoyed at Notre Dame. A collection of poetry from the college magazine has just been published, the only book of its kind, so far as is known, to emanate from a Catholic college in this country. It makes an excellent Jubilee volume.

Finally, in this day of war it is fitting to record the soldierly tradition of Notre Dame. Two of the most famous chaplains of the Civil War were Notre Dame men, Father Corby and Father Cooney, and there were others. There was at least one student company in the army of the North. There is at the University a Grand Army Post composed exclusively of priests and Brothers and professors who took part in that conflict, a unique roll-call. A Notre Dame student was a member of the crew of the Maine. Military drill conducted by army officers has been for some years compulsory on all students under junior college standing, and now these latter, with the seniors, have voluntarily formed into companies which several of the lay professors have also joined. Daily there are departures due to enlistment, or the examinations appertaining thereto. It is expected, however, that the Diamond Jubilee exercises will be held as planned, early in June. The program involves a worthy commemoration of an anniversary rich in local significance and one not without meaning in the life of the Church, and particularly in the history of Catholic education, in America.

## "Sursum Corda"

BLANCHE M. KELLY.

THE "green lady," spring, is abroad, and the thrill which stirs the earth at the touch of her magic foot makes itself felt even through granite pavements, so that the winter-weary, house-bound hearts of city-dwellers expand and thrill responsively, remembering that there are places where at this season the eye may view unobstructed all the stages of the hexaemeron. Things must be done seasonably, however, and to most dwellers in cities it is far too early to migrate to the country. Their well-ordered minds are repelled by the spectacle of a world in the making, nor are they attracted by "the silence of unlabored fields." Moreover, our geography appears to be undergoing a transformation. The country is fast disappearing, and the dry land will soon consist wholly of cities and summer resorts. Now the modern apartment house and the modern summer hotel were assuredly designed by the architect of the Tower of Babel, and some demon kinsman of his contrived the talking-machine and the automobile, the one adding to the hideousness of the city, the other destroying the seclusion of brown, beckoning roads and robbing the fields of their primal possession, solitude.

Even such an eminently gregarious animal as Horace Walpole realized that it is possible to have a plethora of society, the realization impelling him to cry out: "I have people in my pockets!" But how far removed is this and the older Horace's hatred of the "*profanum vulgus*" from St. Bernard's "*O beata solitudo!*" This contemplative's love for what he regarded as the sole beatitude was shared by that contemplative *manqué* Henry David Thoreau, and if the Yankee does not always express himself so rapturously we know that he endeavored to carry out his views with equal literalness. "I had three chairs in my house," said he, "one for solitude, two for friendship, three for society." And again: "Sell your clothes and keep your thoughts. God will see that you do not want society." This was strong language, even to his own generation. To a generation which regards society as the formal cause of clothes and clothes as the formal cause of existence it is very like the language of a madman.

For the attainment of solitude, however, it is not enough, indeed, it is not even necessary to live in a hut in the woods, although Thoreau in his groping undoubtedly hit upon an excellent method. But that there is an essential, one of the old masters of asceticism points out in a passage quoted by Montalambert: "Neither the profoundest forests nor the highest mountains can give happiness to a man if he has not in himself the solitude of soul, the *sabbatum cordis*, the *ascensiones in corde*." And these Thoreau had. He was a natural solitary; to use a phrase borrowed from a pagan source by Mrs. Conannon and applied to St. Columban, he was "a listener in the woods." Indeed, he said of himself that his "profession" was "to be always on the alert to find God in nature."

Now this was the distinguishing characteristic of such listeners as long ago as when David walked alone on the lonely hills and watched the heavens show forth the glory of God,—"*the work of cali enarrant*," as Ruskin calls it, obviously regarding this as a distinct office of nature. Every man carries about with him his own Thebaid, his own Walden. It is possible to live among men and retain the *sabbatum cordis*, to be alone in crowds, to feel the cramped streets a prison both to body and spirit. But it is impossible, given a thoughtful mind, to live close to nature, to know the sabbath of the woods and fields, to learn the ways of bird and beast, to watch the unfolding of bud and leaf and the recurrent miracle of ripening grain, without coming to a fuller knowledge of the supernatural, to a clearer perception of the peace surpassing understanding, to a more reverent comprehension of the stupendousness of creation, to a deeper

realization of the unwearying vigilance of the Providence of God.

Richard Jefferies, pantheist as he was, found strange words for this: "From earth and sea and sky, from night, the stars, from day, the trees, the hills, from my own soul—from these I think. I stand this moment . . . face to face with nature, face to face with the supernatural, with myself. My naked mind confronts the unknown. I see as clearly as the noonday that this is not all. I see other and higher conditions of existence." Here all lights fail him, or, rather, he himself draws a veil across the noonday brightness. He will not acknowledge the Personality behind this clearly perceived "supernatural" world. He will not utter the word *God* as the name of the "inexpressible entity" of which he recognizes the existence, but calls it "something infinitely higher than deity," which, to say the least, is erring by excess of faith.

"Weep not, little voice," says Thel, in Blake's poem, addressing the worm. The robin in the grass tilts a harkening ear to a din of these "little voices" from which our grosser ears are held, and the ears of listeners in the woods are attuned to a shout that resounds unceasingly through creation: Lift up your hearts to the Lord. The Psalms abound with instances of this exaltation of the heart. "Wonderful are the surges of the sea!" exclaims the Psalmist, and immediately as by a natural sequence, "Wonderful is the Lord on high!" David's songs are murmurous with the streams where he watered his flocks, they are fragrant with the scent of vineyards and green pastures, they are radiant with the light of the stars on which he gazed as he kept the night watches, but it was the voice of God that he heard in the waters and His tabernacle that he beheld in the sun. To Coleridge every peak of the majestic Alps "thundered forth God," and the whole world listened to what the silence of the woods and rills whispered to the boy of Winander. John Oxenham exclaims:

We thank Thee, Lord,  
For all Thy ministries,—  
For morning mist and gently falling dew;  
For summer rains, for winter ice and snow;  
For the reft clouds that show the tender blue;  
For the forked flash and long tumultuous roll;  
For mighty rains that wash the dim earth clean.

This is a descant on that wondrous land of "little Brother Francis," his swan song, in which he gives praise not only for his "worshipful brother sun," but for "brother wind," and for "every kind of weather."

This page from the writings of the modern mystic known to us as "Lucie Christine," reads like the search of Job brought to fruition:

I sought Thee at the hands of all Thy creatures and they all replied: *Behold, He is here.* . . . I met Thee in the impenetrable gloom of forests, I saw Thee pass in the lightning flash, I heard Thee in the distant voice of the wind, in the reverberation of the thunder and in the raging of the tempest. I have greeted Thee in the early dawn and in the evening twilight; I have surprised Thee in the freshness of the valleys, I have listened to Thee in the gentle murmurs of solitary springs.

This is not an apology for the anchoretic life, which is so largely a matter of Divine election and has God for its apologist. It is an attempt, however, to show how much more lovely things silence utters than the tongues of men, on the witness of those who have sought out her haunts and penetrated her fastnesses. A man need not have been born under a gypsy star nor with the mark of the swallow in his palm to have a right appreciation of the delights of a lodging at the inn of *la belle étoile*, for the vague unrest which spring stirs in the hearts of men is the half remembrance of a forgotten language, the language of the open sky, the mother tongue of mankind. The exigencies of modern life have stifled it, as a conquering nation, in its efforts to denationalize a people, penal-

izes the vulgar speech, which none the less lives on. In the course of time it ceases to be the currency of daily life and, being relegated to books, it presently becomes classic and is understood only of scholars and such as for love are willing to pay a price for this lore. So it happens in this instance that chiefly poets and mystics are masters of what should be the universal speech.

And yet the very tumultuous urgencies of life in a large city, the "people in our pockets," the teased nerves, the challenged senses, require that we be not wholly without refuge in a foreign country, require that we should have, in the unpublished words of one from whom it is a privilege to quote, "Some halls of space and avenues of leisure in the soul; some stately distances of manners and high porticoes of silence, some long reverent approaches to the interior mansion where God and His angels condescend to walk."

We Americans are conceded to be a facetious people. It is perhaps to our credit that we can turn such a jaunty countenance to the present hour, that more than half jestingly, with something of a Gallic shrug, the entire nation faces the realization: *Il faut cultiver son jardin*. Perhaps we shall learn more than how to raise potatoes and cabbages. Perhaps the ages-old "work of *cali enarrant*" will be accomplished again; perhaps the dead will become a living language; perhaps the hearts of a whole people will be lifted up to the Lord. And who shall say it is to no purpose if even one of those who listen discern beyond this a silence which has no voice, a silence such as in the vision vouchsafed to St. John reigned in heaven for the space of half an hour, a silence such as was divined by St. Augustine and St. Monica as they looked out across the Tiber that evening at Ostia: "And we said to one another: if any soul were to be still, and in perfect silence from all tumult and noise of the flesh, and from all images and impressions of the earth, water or air; if the heavens also were silent to her and the soul were silent to herself and should pass beyond herself by having no thought of herself . . . and so He should speak alone, not by the tongue of flesh, nor by the voice of an angel, nor by the sound of a cloud, nor by the obscurity of a similitude . . . whether this would not be what was written, *enter into the joy of thy Lord.*"

## COMMUNICATIONS

*Letters, as a rule, should be limited to six hundred words*

### "Let Them Get Acquainted"

To the Editor of AMERICA:

On the question of Catholic young men and Catholic young women "getting acquainted," which most of us discuss quite often, the following incident perhaps is worth noting.

The Brooklyn Alumni Sodality will hold its annual "social meeting" in a few days. The meeting will take the form of a smoker. Not even Julianne is far enough advanced, I think, to attend a smoker. Hence the social meeting will be a "stag" affair, as these social meetings of this particular alumni sodality have always been.

The point to which I would call attention is this: When the affair was broached at a recent meeting, one intrepid member arose, not a Jesuit college graduate, and suggested that this year, in his opinion, the ladies should be invited. He was greeted with that sort of laughter which carries with it an invitation to "sit down, you're out of order." He sat down, but not before he had said: "I wonder if it is true, as I have often heard, that the Jesuits do not encourage their students to pick out good Catholic girls among their acquaintances and marry them. I thought you men might like an opportunity to bring your wives and sweethearts here to meet your fellow-sodalists. Probably I was wrong." Was our friend correctly informed?

The only reference to the fair sex that I can remember from my college days was made at one of our retreats, when the priest conducting the exercises bade us: "Beware of the fair-haired dames whom you meet in your sophomore year." The idea was that if you had a vocation, the said "fair-haired dames" might—well, there apparently was no telling what they might do; but, in any case, we were warned to beware!

Brooklyn, N. Y.

JOSEPH A. CUMMINGS.

### The Tariff and Religious Interests

To the Editor of AMERICA:

The pending flat tariff impost of 10 per cent at first sight may not be of very general interest to your readers, although experience shows that in nearly all cases the consumer pays the tax. As a newspaper or magazine proprietor, you may, like others, be affected in your general circulation by reason of the postal rates provided in Section 1201, though certain exceptions and conditions are permitted and restricted to "religious, educational" and other organizations. However, the main reason I have for addressing you is to call the attention of your subscribers who may be interested, to the provisions of Section 1000, which, briefly expressed, adds "10 per cent to the value of all articles imported not now dutiable by law." Unless this section is amended, all church regalia, works of art, books, philosophical instruments and all articles heretofore free, used by churches, societies, schools, colleges, etc., will be subject to this increased tax of 10 per cent.

This is a matter that should be of interest to bishops and pastors, colleges, libraries, and such societies and organizations as may be affected. While it is stated that this is a war measure and will be in force only during the time of war, and while the amount collected may be only negligible, it is an unwise plan to allow such legislation to pass without a protest, especially as it discriminates against religious interests which now, more than ever, should be more liberally treated.

As the sponsor of this bill has today declared it will become a law by the end of this week, it is quite evident that prompt individual action should be taken at once and such notification addressed to the Senate Finance Committee.

New York.

JOHN W. DEVOL.

### Irish Preparedness in the Revolution

To the Editor of AMERICA:

In my article on "Irish Preparedness in the Revolution" in a recent issue of AMERICA, while mentioning the prominent Irishmen of that period, through an oversight I neglected to mention brave John Barry of Philadelphia, the first senior captain of the reorganized American navy, the first man appointed by President George Washington in 1794 when the navy was rehabilitated. Barry's deeds on the sea from the period when he was given command of the first American "man-o'-war," the Lexington, 1775, until his forced retirement on account of wounds received when coming back from France in 1781, have been an inspiration for many of the stirring achievements of other Irish seamen who have given their services to the country from that time until the present.

John Barry was born in Wexford, Ireland, in 1745. He emigrated to America in 1760 and settled in Philadelphia, where he acquired wealth as master of a merchant vessel. He was appointed by Congress to the command of the brig, the Lexington, the first armed vessel to be used in the service of the colonies, on October 14, 1775. The next year with this vessel he captured the British tender, the Edward, the first ship taken by a commanding officer of the United States navy. In 1777 he captured a British war vessel in the Delaware river. In 1778 he was given command of the Raleigh, which soon after was cap-

tured by a British man-of-war. In 1781, while returning from France, he captured two vessels, but was severely wounded, and hence was eventually forced into retirement for a period. He was first senior officer of the navy, with the rank of commodore, from the reorganization of the navy by Washington, July 4, 1794. He was a Catholic and was twice married, on each occasion to a Protestant. Both of these ladies became converts. He died in Philadelphia September 13, 1803, and his remains are interred in St. Mary's churchyard. As a token of his countrymen's appreciation of his services, a bronze lifelike statue of him was erected in Independence Square, Philadelphia, by the Friendly Sons of St. Patrick, March 16, 1907. The year previous Congress had appropriated \$50,000 for the erection of a memorial to him in Washington.

North Attleboro, Mass.

GEORGE F. O'DWYER.

### Ireland's Problem

To the Editor of AMERICA:

With most of what Judge Cohalan says concerning Ireland I cordially agree. It has always seemed to me a great pity that Americans of Irish birth or Irish ancestry should differ so acutely and so bitterly upon the details of a matter regarding the fundamentals of which all are in agreement. We all vehemently desire that Ireland should have that full measure of self-government which befits a people possessing every other distinctive mark of true nationality. No one of us will be contented until the people of Ireland are contented in this respect. Why can we not unite upon that platform—leaving it to the Irish people themselves to determine what will and what will not content them? After all, they should best know what they want.

Mt. Vernon, N. Y.

THOMAS F. WOODLOCK.

### Mr. Birrell and Ireland

To the Editor of AMERICA:

A just encomium is tendered Mr. Augustine Birrell by Father Michael Maher, S.J., in the current number of the *Catholic World*; and this passage of merited praise should be noted by those who were tempted to view Mr. Birrell in the light of English censure at the time of the Easter uprising. He is not the timid and inefficient *fonctionnaire* that the criticism of a year ago described him to be. Take for proof the history of Catholic university education in Ireland during its recent years, escaping from the palpable injustice which surrounded it, and growing to its present attainment and its prospect of greater achievements. Father Maher records that history; and in a final paragraph, after noting that Mr. Gladstone at the zenith of his power had wrecked the Government in a futile effort to solve the problem, and that Mr. Balfour, with hopes to remove the injustice, shrank timidly from any practical endeavors to better the situation, he says:

It was Mr. Birrell, to whose alleged timidity and weakness of government the catastrophe of last Easter week was ascribed by his opponents, who had the courage to face the opposition not only of the Orange faction, but of his own Non-Conformist supporters, and the energy and skill successfully to carry through this valuable instalment of justice to Ireland.

Anent this worthy praise, I quote a memorable excerpt from a speech by Mr. Birrell, made in December, 1911; for therein we learn what were his convictions about one condition of affairs in Ireland, and that, as history shows, he had the character to put his convictions into effect:

After studying Ireland for many years, the main feeling left in my mind is how, after all the fighting and revolution and confiscation and menace, after all the penal laws and famine and coercion acts, after the destruction of native industries and the yearly drain on the population by emigration, there

are still in Ireland 4,500,000 people, and that the majority of them still adhere to their old religion. Such tenacity of faith is, I believe, almost unexampled in the history of the whole world. From the time of Elizabeth, almost down to the time of Victoria, to be a Catholic in Ireland was to be an outcast. Catholics were robbed of their land; they were given their choice between "Hell and Connacht"; they were ousted from portions of Ulster in favor of Scotchmen, and they were killed or banished whenever opportunity offered. But they were neither annihilated nor converted; and yet, from the time of Elizabeth downward to our own day, they enjoyed all the blessings of the Protestant Establishment. They had four Protestant archbishops, between twenty and thirty bishops, I do not know how many deans, and a parochial clergy, all supported by tithes wrung out of wretched tenants, none of whom ever entered the place of worship to which they were compelled to contribute.

Of this excerpt Father Matthew Russell said: "God bless him for saying the truth." Of his part in bettering the educational situation we say: "God bless him for doing justice."

Worcester, Mass.

MICHAEL EARLS, S.J.

### Dissemination of Catholic Literature

To the Editor of AMERICA:

Father LaFarge's recent article on the dissemination of Catholic literature in rural districts and the subsequent comment thereon in your Communications section prompts me to give a brief account of one humble attempt in that direction. Six months ago the local council of the Knights of Columbus appointed a "Propaganda Committee" to solicit Catholic periodicals from its members and friends for the purpose of re-mailing them to isolated Catholics in the West and South. Twenty-five names and addresses received from the International Catholic Truth Society of Brooklyn formed the nucleus of our mailing list. Among these were a number of missionaries, to whom we send suitable literature in bundles at regular intervals. If a missionary makes an appeal for papers and reviews in AMERICA or any other periodical that comes to our notice, his name is added to our list and his particular need provided for in so far as our supply allows.

We became enthusiastic over the idea of sending controversial literature to some ninety or more readers of the *Menace* in the State of Iowa, whose names were sent to us; but a little subsequent investigation showed us that "the Greeks were at our doors," and now local readers of anti-Catholic publications are regular recipients, at our expense, of *Our Sunday Visitor* or the *Antidote*. Through the I. C. T. S. twenty non-Catholics in Arkansas requested the *Columbiad* regularly, fourteen of them being in one town. Needless to say we gladly complied with their unusual request, and in addition they, too, receive *Our Sunday Visitor*. Our mailing list now numbers 117, including sixteen missionaries, five hospitals and an army chaplain. We have gathered up and remailed thus far over 3,000 periodicals, which in nearly every case would otherwise have been burned or sold for junk.

To minimize the expense we are now experimenting with the scheme of becoming subscription agents for Catholic publications and applying the commission received to a fund for sending apologetic papers to readers of anti-Catholic journals. The greatest obstacle to the practical working out of this idea is apathy among our own people toward the Catholic press.

The Boston Chapter of the Knights of Columbus has recently taken up the proposition of establishing a propaganda committee in every K. of C. Council in Greater Boston. Once that is accomplished, a federation of such committees might be the means of founding a permanent "Lay Apostolate" for the conservation and utilization of every scrap of Catholic literature. But that is only a hope and an ambition, and "wise men tell only of what they have done." True, we are, as yet, but scratching the surface and feeling our way along, but at least we have

started, and the score of grateful letters received from priests and co-religionists in distant parts amply repays us and is an inspiration to greater efforts.

Dorchester, Mass.

JOHN B. MOORE.

To the Editor of AMERICA:

With reference to the communication from Mr. Edward Feeney, of Brooklyn, N. Y., in your issue of May 5, dealing with the dissemination of Catholic literature, I desire to say that the Catholic Truth Society, of Canada, has systematized the work of re-mailing Catholic newspapers and magazines in Canada to the extent that we now have, something over 400 persons re-mailing, and about an equal number receiving such literature. Our method is to keep in touch with missionaries and parish priests in outlying districts, who supply us with the names and addresses of persons who are likely to benefit by this form of cooperation.

Toronto, Can.

J. A. MURPHY.

### The Truth About Brazil

To the Editor of AMERICA:

Having worked in Brazil for years as a missionary and as a parish priest, I can substantiate the remarks made by Dr. Hazlett in a recent issue of AMERICA. He is frank, honest and sincere. There are some things, however, to which I should like to draw attention, for the people of the United States have been grossly misinformed concerning the people in Brazil.

There is as in every other part of the world commercialized vice, but in a low percentage, less than 5 per cent, and to a great extent this has been imported from Europe. The native women are remarkably pure. Never have I seen such love as that of the Brazilian mothers; they are extremely affectionate and are models of devotion to their families, and have not infrequently as many as ten or twelve children. There is some thievery, but this too is largely a foreign importation, and is severely dealt with by the courts, especially in the case of those under age. There is some illegitimacy, but it is probably not 5 per cent of the total births. The difficulty arises from the fact that there are two marriage codes, that of the Church and that of the State, each independent of the other, and each insisted on. For valid marriage before the State a civil ceremony is required, and of course for validity in the eyes of the Church there must be a Catholic ceremony. The Church permits the civil ceremony, but recommends that it follow, not precede, the Catholic ceremony. The people understand the Church's position, and go through the civil function merely as a formality.

The Brazilians are by no means total abstainers, nevertheless they do not often drink to excess. To call them drunkards is extremely unjust. Brazilians are serious and honest. They are very determined in upholding their rights, but at the same time they are very humble and reasonable when they are proved to be in the wrong. In this matter they are quite different from most peoples. Neither do they worship images. Their attitude is strictly correct. Images are a help to external devotion to which they are much attached, but they know that the worship must be paid to God, not to the image. This is undoubtedly the fact, but Protestants refuse to admit it.

It is my fixed conviction, based on years of experience, that Protestantism will never make much headway in Brazil. The people will be Catholic or nothing. Being Latins by extraction they do not take kindly to Protestantism. The Protestant ministers in Brazil do not make converts, nor are they supported, except by generous contributions from the United States.

Troy, N. Y.

ERNESTO CANGUIERO.

# AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, MAY 26, 1917

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Published weekly by the America Press, New York.  
President, RICHARD H. TIERNEY; Secretary, JOSEPH HUSSEIN;  
Treasurer, FRANCIS A. BREEN.

## SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00  
Canada, \$3.50 Europe, \$4.00

## Address:

THE AMERICA PRESS, 59 East 83d Street, New York, N. Y., U. S. A.  
CABLE ADDRESS: CATHREVIEW.

Stamps should be sent for the return of rejected manuscripts.

Contributions to the Mission Literature Fund may be sent direct to AMERICA.

## Why Fight for America?

THE generous impulse which urges a man to give up all things for his country is good. It is the beginning of service. But it is only the beginning. An impulse, especially if evoked by the strains of martial music, often weakens when the music dies away, to be replaced by an abrupt command to dig trenches. If it is to outlast adversity, it must be reinforced by some principle which definitely identifies it with duty. This principle was admirably stated by the Archbishop of St. Paul, in his address to the recruits of that city. "Next to God is country, and next to loyalty to God is loyalty to country."

If in the immense throng which listened to the Archbishop's impassioned plea for his country, any man asked himself the question, tainted with disloyalty, "Why should I fight for America?" he found the answer in the prelate's stirring words:

To defend America is to defend not only the nation that protects you, that nurtures you, but the nation that stands in the universe for the highest ideals, the noblest principles governing mankind. When we speak of our country, we have in mind not only our homes and the homes of our fathers, but the great and noble things for which America stands, liberty and order, and order in liberty. America rises before the nations of the earth as that great country which above all others gives democracy to mankind, which makes every man feel that it is pleasant to walk upon the earth, and which showers blessings untold upon all its people. Sacred is the duty to defend our country, to make sacrifices for it. America did not provoke war. She sought peace. But her honor was attacked, her dignity assailed, her power defied.

Catholics, although they could look for no other

course, will in the years to come, remember with just pride the patriotic utterances of their priests and prelates. In the days of victory that will surely crown this struggle, undertaken "that truth and justice may prevail among the nations," their country will cherish the memory of the quick response of her Catholic citizens to the appeal of their spiritual leaders.

## The Idle Tears

LAST week a schoolgirl, just thirteen years of age, died in Chicago. The coroner has decided that the child met her death as the result of "a wound inflicted by a revolver." He does not know, nor do the police, whether the girl committed suicide, "for love of a fourteen year old schoolboy," or whether she was murdered in a fit of jealousy, by a girl of twelve.

The story is grewsome, sordid. Parents now weep, and their too-late tears evoke a sympathy which we give, but feel misplaced. "She was particularly fascinated by plays in which a 'vampire woman' figured in blood and thunder adventure," comments the *Chicago Tribune*. "We loved the 'movies,'" testifies the child, suspected of murder. "I liked Theda Bara. I think she's wonderful." These children, boys and girls just beginning their 'teens, consorted whenever and wherever they wished. They bound themselves in a secret society which "usually met on the curbstone." Together they read cheap novels and were absorbed by vile magazines; they played on the streets at night, and frequented places of low amusement. They had their sickly discussions of "life's problems," and weighed the merits of suicide as a sure release from the embarrassing entanglements of their intrigues, these babies who should have been safely housed in the sanctuary of the home, learning the lesson that manly worth and womanly sweetness can be founded only on truth and purity. They were not slum children, but they were, apparently, homeless.

The sanctuary of the home! Is it only a memory today, an historical reminiscence, like the right of sanctuary once claimed by the fleeing outlaw? In the magazines, the newspapers, on the streets, in places of amusement, our children are surrounded as never before, by all manner of incitement to evil. Where can these hunted children turn if not to the home? And if there is no home, what is left them but destruction?

The "newer social consciousness," so much in the mouths of *soi-disant* reformers has many possibilities of good. But it is only a slogan of hell if, in the least degree, it leads fathers and particularly, mothers, to forget that the first duty of parents is not to clean up the streets or the slums, but to take care of their children. Make the home a sanctuary, and we shall be spared the idle tears of hysterical mothers and broken fathers, repenting too late the criminal carelessness that has destroyed the body and soul of the most precious thing on earth, an innocent child.

### Don't Throw Away the Crumbs!

**A** VIRTUE in the piping days of peace, economy is doubly a virtue in time of war. Yet, so far as the real resources of the United States are concerned, there is no cause whatever for alarm. Senator Reed, of Missouri, did the country a needed service when in the debate of May 14, he stated that the grim and ghastly picture of a starving America was nothing but a caricature, drawn by unscrupulous speculators in foodstuffs. "The thing to teach the people now, is that America cannot be starved."

True as these words are, it would be a grave mistake to accept them quite without reservation. Long before the press of war was on the country, economists had adduced facts and figures to show that the American people were anything but saving in the use of food. According to some statisticians, the annual per capita waste in the United States was about seven dollars. Others have suggested a higher figure.

Accepting the lower estimate, it would seem that every year we throw away over \$700,000,000 worth of food. The value of that wastage is more than one-half the total revenue of the United States for 1916. It would liquidate, thirty times over, the interest on the public debt for that year. It is about equal to what we annually spend on education. It would support the public school systems in one hundred and fifty cities of the size of St. Louis. It would pay for the construction of two Panama canals. More to the present purpose, perhaps, it would suffice to build and equip forty battleships of the first line.

Some loss, of course, is inevitable, but our percentage is too high. Wise economy is the watchword of the hour, and the housewife can "do her bit" for the country by eliminating waste in the kitchen. As for the food speculators, while no ethical principle will justify the summary process, suggested in the heat of senatorial debate, of suspension from the nearest lamppost, it is to be hoped that Congress may find some practical method of visiting these ghouls with the penalty which usually attaches to treason in time of war. Men who put food beyond the reach of the people, put guns in the hands of the enemy.

### Arming for Peace

**A** LETTER was recently sent to various historical societies by the director of the Division of Archives and History of the New York State Department of Education suggesting the appointment of a member or committee whose task it should be to gather historic material in reference to the war and the conditions arising out of it. It is a timely suggestion for Catholics in particular. They cannot fail to realize the importance of collecting Catholic data relative to the present struggle. Of what invaluable assistance, for example, in repelling the attacks of anti-Catholic bigotry during the past few years, would have been well-kept Catholic archives, filled with abundant and carefully collated documentary evidence bearing

upon every phase of the preceding great wars of our nation, and describing Catholic activity in every locality throughout the United States. History is rapidly being made these days, and Catholics are again taking a notable and conspicuous part in the work. But much of the evidence in their favor will be hopelessly lost if not carefully preserved at the present moment.

The method suggested by the New York State Department of Education is to appoint correspondence committees who will send written accounts from outlying districts, collect clippings from the various local papers, and in other ways secure every possible information. We may presume that a systematic collection of Catholic data from all parts of the country will be made by our Catholic historical societies, or has already been undertaken, since they are afforded at this instant their greatest opportunity of serving Church and country. But others can also be of assistance, and none more effectively than editors of Catholic papers, who should gather all important items relative to Catholic activities in their own localities.

Needless to say, it will likewise be of importance for every Catholic to gather and preserve the important pastorals, addresses and other documents from Catholic sources, bearing upon this period. These documents will be an arsenal from which arms and ammunition can quickly be taken to repel the forces of bigotry and intolerance, silent and unknown in these times of war, but doubly loud and valorous in the days of peace.

### Legality and Morality

**R**ELIGIOUS people have been shocked, if not scandalized, by a decision rendered a few days ago in the House of Lords, which stated in effect that deliberate subversion of Christianity is not against the statutes of England. The occasion for the decision was a suit brought to test the legality of a legacy which had for its direct object "to promote the principle that human conduct should be based on natural knowledge and not on supernatural belief." The legality of the bequest was upheld, and this although the Lord Chancellor declared that Christianity was a part of the law of the land. To aim at destroying the foundation of Christianity is obviously immoral, and yet it would appear not to be against the law of a Christian State.

However Americans have no reason to point the finger of self-righteous scorn at England. Instances in plenty of a like kind can be found at home. Legalized immorality has a recognized place among us. Legalized injustice also, if it be astute and unscrupulous enough, can find safe protection from the law under cover of technicalities.

In the present state of society this may be inevitable, an evil to be tolerated in order to prevent greater evil. But Catholics must keep their judgment clear, and remember that present-day legality and morality are by no

means synonymous, that to be within the law is not necessarily to be within the pale of good morals. Mere statutory enactment is not of itself a safe norm for individual conduct. Legislators are fallible at best; their notions of right and wrong are at times vague and unsound, and often in their mistaken zeal for the general good of the community, they think it advisable to tolerate actions which are recognized as immoral. In itself this is deplorable, for the supreme general good of the State is inseparable from virtue. But apart from that, Catholics cannot take for granted that everything which the State refuses to treat as wrong is therefore right in the eyes of God. To be certain of the rectitude of his conduct, a man must test it at the bar of conscience, in the light both of reason and of Revelation. This is true even in Catholic States; it is doubly true of non-Christian and atheistic States.

### Mary, Queen of Peace

THE Holy Father has given the Universal Church a new title for Our Lady. Early in May, in a letter on peace addressed to Cardinal Gasparri, Pope Benedict bade his Secretary of State make known to all the Bishops of the Church his Holiness's desire that "Pious and devoted invocations may rise from all corners of the earth, from the humblest huts to the most sumptuous palaces, to obtain for the upheaved world the desired peace," and in order that "The prayers of the unfortunate human family may go up more frequently and humbly to Jesus," the Pope urges that Our Blessed Lady especially should be implored to bring peace to the world. In the hope of securing more effectively her strong intercession his Holiness orders that, beginning June 1, there be definitely introduced into the Litany of the Blessed Virgin the invocation, "*Regina Pacis, ora pro nobis*": "Queen of Peace, pray for us."

Our Lady's new title becomes her well, for all her ways are pleasantness and all her paths are peace. In the Gospels, whenever we meet our Saviour's Mother we find her promoting harmony or bringing peace. "Behold the handmaid of the Lord! Be it done unto me according to Thy word," her noble answer to the angelic ambassador of God, first brought down to war-worn nations the Prince of Peace Himself; over the hills she sped, not long after, to bear peace and joy to the heart of Elizabeth; the whole world had to be at peace before Mary brought forth her first-born Son and laid Him in a manger; some time later she rejoiced to see the royal Magi returning to their subjects as heralds of God's peace; rather than let a single note of discord mar the harmony of Cana's wedding-feast this peace-loving Mother won a miracle from her Divine Son; and lastly, on Calvary she heroically did her part in reconciling man the offender with God the offended.

Now that in heaven, where perfect "tranquillity with order" is everlasting, Our Lady sits crowned as Queen,

she is certainly more willing and able than she was of old to bring her clients peace. If there rises to her throne every day from pure and contrite hearts the earnest petition, "Mary, Queen of Peace, pray for us!" her powerful intercession may speedily win from the God of Battles victory for our country and the Allies and an enduring peace for all the world.

### Love, Not Hate

ONE of the last public pronouncements of the late Joseph H. Choate, spoken in welcome to the British representatives of the International War Council, was the expression of his satisfaction that the United States had entered the war not for selfish motives of retaliation but "for noble and lofty purposes such as never attracted nations before." These words were the worthy peroration of an extraordinarily long life of great civic usefulness, guided throughout by high principle. The American people on whose behalf they were uttered would do well to keep them in mind, for they will help to keep clear the spirit in which we have entered the struggle.

Catholics, like their fellow-citizens, will not forget that the war has been forced on us; that we could not without sacrifice of national honor, have refused to take up the gage repeatedly and deliberately thrown at our feet in the sight of the whole world.

Nevertheless they should not let their judgment be clouded. Patriotism begins and ends with love of country. Conscious of the rectitude of our initial purpose and final aim, we have ample means to fire our hearts with exalted enthusiasm without giving vent to the evil passions that lie in the black depths of the soul. There must be no "hymn of hate" with us. An appeal to hatred would dishonor our flag. Justice is all sufficient to steel our hearts. Christian charity, devotion to a blameless cause, heroic self-sacrifice on the altar of liberty, pure love for our hearths, our homes and our native land, these are the motives that should be our inspiration. They who would fill us with hate are not true friends of America.

The courage that is resolute in the face of danger, that calmly endures the prospect of pain, that fights without bitterness and suffers without complaint, that lives without reproach and dies without fear, springs from the inspiration of heaven, not from the counsel of hell. If our soldiers are to be heroes in the real sense of the word, martyrs to a holy cause, they must steep their hearts in lofty ideals of self-sacrifice, not in thirst for revenge. Our object is to halt the march of death, to open the flood-gates of life, that glorious life of liberty which we have so long enjoyed. And our standard when it comes back from Europe, rent and darkened with blood, must have no taint upon it, no stain of savagery, no memory of brutal passion. It must still fly aloft in the breeze, the unsullied symbol of honor.

# Literature

## AUTHORS, EDITORS AND REVIEWERS

AS authors, editors and reviewers are literary cater-cousins, so to speak, it would seem that they ought to get on together quite harmoniously. Unfortunately, however, it often happens that they do not. Just as blood-relatives, and near ones too, not infrequently are found bickering and quarreling about family matters, those whose profession is creating, perfecting and appraising literature, are a traditionally waspish and contentious set. The root cause of this incompatibility is said to be the editor's addiction to invading the author's province, and the reviewer's fondness for teaching both author and editor their trade.

The writers of unpublished stories bitterly complain that the average editor is quite incapable of distinguishing a literary masterpiece from a bit of clever journalese, and that he mars, as a rule, what he thinks he mends. The editor retorts that many of today's authors are as blind to "what the public wants" as they are ignorant of how plots should be constructed. Authors, moreover, particularly the young and callow, the editor does not fail to remark, set such an absurdly high value on the mere verbal tinsel in their output that the man who is rash enough to delete or alter a single word in the copy submitted to him incurs the author's everlasting enmity. As for the reviewer, he realizes that his high mission is to examine critically the literary productions which the author and the editor have considered worthy of publication, and to point out ruthlessly all the errors in taste, mistakes in fact or faults in construction that his impartial eye can detect.

Small wonder is it then that authors, editors and reviewers are so often at daggers drawn. Indeed, the quarrel must be quite as old as literature itself. No sooner did the earliest poetaster begin to recite his limping, unmusical lines than some caustic critic doubtless remarked:

"Those verses are not poetry at all."

"But my friend, Redactor, who heard the poem and then suggested numerous changes which I reluctantly adopted, says that it is now a masterpiece."

"Redactor!" the critic then perhaps exclaimed with a contemptuous snort. "Why, he knows no more about poetry than you do yourself!"

That short dialogue may be considered an epitome of literary criticism's history. *Mutatis mutandis*, the process is perhaps the same in every age. Today a "living author" writes what he considers a *chef-d'oeuvre*. A publisher then reads the manuscript and indicates what changes should be made to render the book a best-seller. After a long struggle the author churlishly consents to the suggested "improvements," and the book appears. The prowling reviewer then pounces upon it, berates the author for writing a pot-boiler "so utterly devoid of artistry that the book will not increase Mr. M.'s literary renown."

Sometimes, however, the battle is only two-sided: between the author and his editor, between the author and his reviewer, or between the editor and a reviewer. As an interesting example of the third kind of quarrel may be cited the "Correspondence of George Bancroft and Jared Sparks, 1823-1832," which John Spencer Bassett has recently edited for the Smith College Department of History, to illustrate "the relation between editor and reviewer in the early nineteenth century." The book contains a collection of letters written by two young New Englanders who subsequently became famous, the one as his country's historian, and the other as Washington's biographer. Both the correspondents, as was not uncommon among Harvard graduates in those days, had tried their hand at preach-

ing Unitarianism, but when these letters were written Bancroft was conducting a boys' school at Round Hill, Northampton, and Sparks was editor of the *North American Review*.

Bancroft, who had been studying at German universities, began the correspondence by volunteering to review "Buttman's Greek Grammar," an offer which Sparks accepted, saying: "You may make it as learned as you please; only let all your learning be in very fair manuscript." But relations between editor and reviewer did not long remain harmonious. For Sparks felt it his duty to take the edge from some of Bancroft's sharp criticisms, and that gave the reviewer such pain that he wrote: "To give up a production of my own, to be accommodated to another's views, to have another's mind reign in it, is what I never can do," and he then spoke sadly of "relinquishing the career of letters." But only "three or four lines were omitted," protested Sparks, "not a word or at least a sentiment added." But this soothing answer only aroused Bancroft's wrath, and he wrote:

Do you not know, you changed one assertion from a negative to a positive one, thereby saying something which I do not believe, and which makes the words at least unmeaning? And do you think that when a man has written according to the strictest rules of rhetoric as far as he knows them, has consulted harmony and perspicuity in the structure and arrangement of his sentences, and has carefully and after frequent deliberation selected his words and phrases, that he likes to see them erased, or supplemented by words which do not express his ideas? You altered what you would not have altered had you understood why and in what spirit it was written.

But Sparks promptly returned the ball, saying:

I have made it a practice without a single exception to strike out of any article such parts as I did not like; and I have hardly printed an article in which I did not omit something, nor do I remember writing an article for the *N. A. R.* while it was in other hands from which some parts were not struck out. I add nothing without the consent of the author, but I omit in all cases where I think it ought to be done. You are the only person who has complained. E. Everett has now an article just going to press in which I have canceled three sheets. He thinks them good, of course, but he makes no objection to their being omitted.

"Literature I love," observed Bancroft in a later letter, "but reviewing is a bad business." So that quarrel ended, but a new one soon started. For Sparks, without consulting his contributor, "edited" another of Bancroft's articles. Whereupon the future historian indignantly wrote:

Your omissions and additions do in my view essentially change the character of my article. The remarks which you have added do not accord with what I have publicly and privately expressed; and on the whole the article as it now stands is calculated to convey an impression entirely different from what I designed. I cannot, as a man of honor, take part in this or permit it without forfeiting my claim to self-respect. . . . I protest against the publication of the article as it now stands; I absolutely refuse my consent to it; I go further; if I have any legal right to forbid it, I exercise that right.

"I can only wonder again at your strange notions of an editor's task," Sparks calmly answered. "If all writers were thus minded, an editor's condition would be very much like that of a toad under a harrow." What the authors of the books Bancroft tore to pieces thought of his work we have no means of knowing. They doubtless had an opinion of both editor and reviewer which would now be very entertaining reading if it had come down to us. However that may be, Sparks's ruthless

blue-pencil doubtless helped to perfect the style of our country's great historian.

The methods and manners not only of authors and editors, but even of reviewers, have improved since the early part of the last century, and their mutual relations are now more cordial. But there is room, of course, for further improvement. If authors, for instance, could manage to avoid writing books of which there is no earthly need—and a surprisingly large proportion of those published nowadays fall in that class—and, when they do produce useful books, if they would only take more time and pains in writing them, it would be easier for editors and publishers to save their own souls. For they now approve of and bring out far too many worthless, and worse than worthless, books, articles and stories, from which they ought to protect the helpless public.

The reviewer also has duties, of course, toward the public and to the authors and editors as well. In the first place, he ought to read the books he undertakes to review. A mere glance through the preface, the chapter-heads and the index of a real book will not enable him to appraise it justly. Moreover, the competent reviewer ought to try to know considerable about the subject his author writes on. That will keep the critic from dogmatizing on matters of which he is quite ignorant, or from ridiculing, in a flippant line or two, arguments or conclusions which are the fruit of long years of thought or research on the part of the author. The conscientious reviewer will always commend when he can, but if he must condemn, let it be done briefly, fearlessly, and more in sorrow than in anger. Reviewers can also lighten the harried editor's lot if they will only keep within the limits of the space and time assigned them. Nothing drives an editor to worse desperation than to receive a month too late what was to have been a 300-word book-review, but which has grown by the delay to some 3,000 words. Can he be blamed then if he seizes his blue-pencil and his shears, cries "Havoc!" and savagely slaughters the dearest children of the reviewer's brain?

So for the production of good literature it is clear that the harmonious cooperation of author, editor and reviewer is required. If each does his part competently and conscientiously, no doubt there will at length result a masterpiece which the editor's sage counsel and the reviewer's penetrating criticism will have had no small share in helping the author to write.

WALTER DWIGHT, S.J.

## REVIEWS

**Le Témoignage des Apostats.** Par TH. MAINAGE, des Frères Prêcheurs. Leçons données à l'Institut catholique de Paris (1915-1916). Paris: Gabriel Beauchesne. 4 fr.

Readers familiar with the work of the author, "La Psychologie de la Conversion," will welcome this companion volume in which he studies the problem of apostasy. The scholarly Dominican has thought it impossible to separate these two opposite phases of one and the same question, namely, faith in its relations with the laws of psychology. Just as in the phenomenon of conversion, converts obey certain well-defined laws and yield to the impulse of clearly determined motives, so, he writes, apostates offer us the spectacle of a moral transformation which obeys certain well determined motives. He deems it important to examine the value of these motives and to inquire in all impartiality and judicious calm whether the reasons which cause the defection of certain souls from the Church, its practices and dogmas are really of such power and cogency as to shake or diminish in us the argument drawn in behalf of the Faith and the Church from the testimony of converts to her fold.

It is evident that the question thus studied and outlined is

of the highest interest and actuality. It opens new, wide horizons to the apologetical writer and gives him the opportunity of a splendid treatise on practical psychology supported by the voice of history, and pressed into the service of the Faith. Father Mainage submits to a stern analysis the apostasy of Luther and finds it caused by the tyranny of his passions; of Julian the Apostate and sees in it the result of the fascination and hallucination which the marvelous and the unknown exercised over him; of Lamennais, and sees in it the effect of love of power and intellectual superiority and domination. Calvin's apostasy, according to the author, was brought about by intellectual narrowness; and that of Ernest Renan, by what he terms "*Pemiettement intellectuel*," or what we might call intellectual dilettanteism.

The conclusion at which he arrives after the analyses of these cases of apostasy is the following: At the outset of every apostasy there lurks in the mind or heart of the future apostate some evil inclination, some tendency which has not been completely checked and brought under subjection. The apostate, before violating the law of God and the obligations of conscience and thus bringing about his spiritual downfall, disturbs the harmony of the faculties of mind and soul which constitutes his perfection as a man. The fall therefore of the apostate and his rejection of his former faith, far from weakening the claims of the Catholic Church, only pay a striking and unmistakable tribute to its vitality and to that splendid equilibrium of all the faculties and powers which it causes in the soul, an equilibrium ever unbalanced by the apostate's fall and which he never regains outside of the Church which he has betrayed.

J. C. R.

**The Woodcraft Manual for Boys.** By ERNEST THOMPSON SETON. Published for the Woodcraft League of America. Garden City: Doubleday, Page & Co. \$0.50.

Its preface states that this book of over 400 pages is "an official manual of the Woodcraft League, giving full information as to the carrying on of the work of the Woodcraft boys. It is also a handbook containing information on outdoor life for the boys of America." The author's name, of course, will attract the attention of every lover of the outdoor life. The manual is a compilation of facts and instructions, written to please boys, but not devoid of the charm to be found in most of Ernest Thompson Seton's writings, for he knows how to impart to others his own keen appreciation of nature and love of outdoor life. Only a small portion of the manual, however, is given to an explanation of the spirit, organization, methods and ideals of the Woodcraft League, an association formed by Mr. Seton to further his work of interesting American youth in outdoor life, "for its worth in the building up of our bodies and the helping and strengthening of our souls."

By far the greater part of the volume is devoted to subjects which will delight the average boy, whose admiration for the pioneer hero of Indian tales and campfire stories is so great. In the author boys will find an enthusiastic and entertaining guide, one who takes pleasure in showing them the secrets of the woods and teaching them the ways of the forest ranger. Directions are given for pitching a camp and making it comfortable, hints for the cook, lessons in Indian handicraft and woodlore are offered and instructions in tracking and trailing, in reading signs and signals, and in the use of the hatchet are also given. "Friends in the Out of Doors" is a chapter which will acquaint the reader with the more common forms of wild life, such as animals, trees, flowers, etc. The manual's illustrations are profuse, and though sometimes crude, are always clear. For those who desire more complete information on other subjects than the limits of the manual allow, a list of standard works is given at the end of each topic.

J. K.

**Brazil Today and Tomorrow.** By L. E. ELLIOTT, F.R.G.S. Illustrated. New York: The Macmillan Company. \$2.25.

In the midst of the increasing number of books of travel describing the great Latin Republics of the South, written without an understanding of the peoples, their religion, their social conditions and their history, it is a pleasure to meet a volume so judicious and sympathetic as this. Here and there Catholics may meet a phrase or two which they would like to see modified, but for the work as a whole they will find nothing but praise. The author has not seen in Brazil and its inhabitants that gross immorality, that unprogressiveness, the lack of enterprise repeated *ad nauseam* by other travelers, who are evidently lacking in the thorough knowledge Mr. Elliott displays about the immense resources locked within the 3,300,000 square miles of Brazil's territory.

He begins with a review of the history of the Republic and gives a fair and impartial account of the colonization and civilization of the country. He recognizes faults, but is not blind to heroic achievements. Of the work of the missionaries, and especially of the Jesuits, he gives a just appraisal. The author describes the civilizing influence exerted by the first missionaries and pays a high tribute to their heroism and dauntless courage. Through an oversight, however, the great Antonio Vieira does not receive in these pages that position of honor to which his long labors both for the Portuguese and for the Indians entitle him.

In the chapter on the "Social Conditions" of the country the author tells us with evident emotion and sincerity of the gentleness and courtesy of manners everywhere prevailing in the great Republic; he praises the virtuous, home-loving and refined Brazilian mothers, daughters and wives; he describes the correct literary and artistic taste of the better classes, and expresses his admiration for the courtesy and hospitality of the poor. Mr. Elliott admits that a favorite pose of some Brazilians is to speak slightly of religious practices, but thinks that such language does not express their genuine sentiments. Though education among the poorer classes has not made as much progress as in this country there, he finds that higher education is flourishing in Brazil. According to the author, the Jesuits are doing excellent educational work there; the "very best education" for men is said to be given in the Jesuit college at Itú, in the interior of Sao Paulo State. He pays a like tribute to the work of the Benedictines, the Franciscans and the Ladies of the Sacred Heart. The industries, the finance and monetary condition of the Republic are then studied, and there is a special chapter on the "World's Horticultural and Medicinal Debt to Brazil." Mr. Elliott has written an interesting and authoritative book.

J. C. R.

**Intolerance in the Reign of Queen Elizabeth.** By ARTHUR JAY KLEIN. Boston: Houghton Mifflin Co. \$2.00

It is not easy to see why this book was written. The author takes a Jovian attitude, and from the height of his Olympus looks down with kindly tolerance on the inevitable intolerance of mortals in the world below. He finds intolerance a necessary consequence of the knowing that one is right—of course he says it in the mere imposing language affected by professors—but, for all that, he finds it intensely amusing; which makes one suspect him to be a philosopher of the school of Lord Dundreary, holding the world to be full of things "that no fellah can find out," and therefore the more delightful. Such being the case he would have been more philosophical, no doubt, had he taken intolerance for granted, like measles and mumps, as something unworthy of discussion. He implies that among the motives prompting him to write was the desire to show how the rise of dissenting Protestant bodies in the reign of Elizabeth prepared the way for the struggle under the

Stuarts. But this hardly called for a new book. It is an old story. The general tone of Mr. Klein's volume is hardly pleasing. One feels continually the suggestion that "the subordination of religious to political considerations" was the proper thing, that Catholics were unreasonable, and were on the whole, treated better than they deserved. For us Catholics, the historical work in this book is insignificant. The abundance and exactness of what our own authors give, cause us to be as much amused with Mr. Klein's book as he is with intolerance. Had the author studied the matter more fully he would have hesitated before committing himself to the Protestant falsehood that "the officials of Mary were objects of hatred to the people."

H. W.

**Elementary Social Science.** By FRANK M. LEAVITT and EDITH BROWN. New York: The Macmillan Company. \$0.80.

**Crimes of Charity.** By KONRAD BERCOVICI. New York: Alfred A. Knopf. \$1.50.

The first of the foregoing books is an attempt to supply a text on social science for pupils in the grades. With the curriculum already burdened to the point of strain, if not beyond it, one may seriously question the fitness and possibility of any formal treatment of this subject in the elementary school. However this may be, it is difficult to understand how history and geography can be taught properly without some reference to social science. Hence the present volume, clear in statement and admirable in arrangement, may be found serviceable by teachers. There is not a trace of Socialism in the book, and the important functions of government are stated concisely and, on the whole, satisfactorily. Yet, as in all texts intended for non-sectarian schools, the no less important function of religion in private and public life receives but the scantiest consideration, with the result that the chapter on "The Promotion of Morality" is the weakest in the book. To state, quite without restriction, that "There is generally more good than bad even in law-breakers" is loose and misleading, while to defend the depredations of Robin Hood on the score that the laws and customs of the time were "perhaps" unjust, is to abandon the principle laid down by the authors, "Crime is never right, no matter how great the provocation." A carefully winnowed bibliography would have made the book more useful.

Mr. Bercovici should have dedicated his volume of fiction not "To My Naomi," but to the late Mr. Simon Legree as the rightful patron of all organized charity. The reviewer is by no means minded to rush to the rescue of the New York societies which fall under Mr. Bercovici's lash; on the other hand, he puts no more credence in Mr. Bercovici's wild and inherently improbable accusations than he did in the ravings of Messrs. Kingsbury and Doherty against the private child-caring institutions of New York. Mr. John Reed, contributing a preface, writes that "the law, the police, the church, are the accomplices of charity," and states in apparent seriousness that "liars, cringers, thieves, sweat-shops and white slavery" are its direct results. Mr. Reed's comment is fully in keeping with the tone and temper of Mr. Bercovici's contribution to the world's store of misinformation.

P. L. B.

**Literature in the Making.** By Some of Its Makers. Presented by JOYCE KILMER. New York: Harper & Bros. \$1.40.

"This book," says Mr. Kilmer in his introduction, "is an effort to bridge the gulf between theory and practice." With this object he interviewed twenty-three American authors of today who represent a wide diversity of opinion and the character of whose literary output is quite as varied, and by the adroit questions he put, learned the tendencies, shortcomings and excellencies of modern American literature as seen by its actual mak-

ers. Among the authors interviewed are William Dean Howells, Frank H. Spearman, Kathleen Norris, Booth Tarkington, James Lane Allen, John Burroughs, Robert W. Chambers, Montagu Glass, E. S. Martin, Robert Herrick, Arthur Guiterman, George Barr McCutcheon, Will N. Harben, Ellen Glasgow, Robert Underwood Johnson, Amy Lowell, Percy Mackaye and others.

The subjects discussed range from "The Joys of the Poor," "Deterioration of the Short Story," "Magazines Cheapen Fiction" to "City Life Versus Literature" and "The New Spirit in Poetry." Harry Leon Wilson, for example, bewails "our lack of authoritative criticism." He finds that "at least eighty-five per cent of our book-reviews are mere amiable perfunctory echoes of the enthusiastic 'canned' review which the publisher obligingly prints on the paper jacket of his best-seller." Mr. Guiterman's "Sixteen Don'ts for Poets" ought to be conspicuously displayed in every editorial sanctum, and Mrs. Norris believes that we need writers who will tell us more about the little joys of the poor. The chapters on "Literature in the Making" all appeared originally in the New York Times Sunday magazine, and apart from the interesting character of the papers themselves, show what an excellent interviewer Mr. Kilmer is.

W. D.

**The Spiritual Interpretation of History.** By SHAILER MATHEWS, A.M., D.D., LL.D. Professor of Historical and Comparative Theology at the University of Chicago and Dean of the Divinity School. Cambridge: Harvard University Press. \$1.50.

Dean Shailer Mathews is a modernist who, true to the sentimental optimism of his sect, manages like Teufelsdröckh to find "in a certain after-shine (*Nachschein*) of Christianity" reasons for still holding that life is worth living. The mental processes through which he conducts his readers, especially in what purposes to be the constructive portion of this work, bear about the same relation to facts as do those processes with which all of us are made acquainted in our dreams. Hence, though urgent in prophecy he is lamentably deficient in his judgments on history. To make matters even worse, his spiritualism is nothing higher than that animalizing theory of evolution according to which man is only . . . "the better beast, using his senses, not the sense of sense."

On this assumption he proceeds to read Bergson's *élan vital* into the past and calls the result "interpretation." Should anyone, on the ground of "personal impressions" of the Dean's writings, object to such criticism, he can do no better than recall the words in which Dawson, the sorry dupe in "Pelham" tries to excuse his own errors by shifting the blame on to those who misled him. "They never spoke of things" he says, "by their right names; and therefore those things never seemed so bad as they really were." The admonitory value of these words for such as indulge in modernistic literature is still further heightened in view of that supercilious attitude towards the past which is at once so peculiar to the Modernist and so marked a characteristic of this book. But in the reflection of Browning, "'Tis looking downward that makes one *dizzy*" is a psychological fact which better perhaps than anything else explains how it is that Dean Mathews could entitle his book "The Spiritual Interpretation of History," when in reality he only succeeds in filling its 219 pages with something very like the opposite.

M. I. X. M.

**Should Students Study?** By WILLIAM TRUFANT FOSTER, LL.D., President of Reed College. New York: Harper & Bros. \$0.50.

Testimonies and above all, apparently, statistics are the arguments that appeal most today. It was not always so. There was a time when an analytical study of the nature and the purpose of an object was regarded as capable of yielding conclusive evidence for or against a belief or a conjecture. But the

modern mind would seem not to have entered as yet upon that stage of evolution wherein close reasoning is followed with understanding and ease. President Foster has done well then in basing his arguments on the findings of statistics. The old contention that it really does pay to study is, he tells us, borne out by the facts. The boy who studies in the high school is a good student in the college; the college student or the "grind," as his companions are inclined to call him contemptuously, attains high rank in the professional school, and success in after-life. And what of the "good fellow," of him whose sole ambition is to become the hero of the diamond or the gridiron, and of all those who are satisfied with the "gentleman's grade," in which mediocrity is the highest point attainable? The facts tell painfully against his chances for success in life, so much so that what the prospective law student must say to himself may be commended to the earnest consideration of every college youth. "If a college undergraduate," writes the author, "is ready to be honest with himself, he must say, 'If I am content with mediocre work in college, it is likely that the men in my class who graduate with honor will have three times my chances of success in the law school, and the men in my class who graduate with highest honor will have nearly ten times my chances of success.'"

"Thinking by Proxy," is a chapter that deserves to be pondered over by pupil and teacher alike. As the author well says: "You can lead a boy to lectures, but you cannot make him think—at least not often by this, the easiest of all methods of instruction." Doubtless, the lecture system can be a most deadening thing, like a phonograph record from which the harmonies have fled; and if we are to believe even half of what we hear and read, the lecture system as it is interpreted in many a university is only too often open to this charge. The daily or bi-weekly "quiz" is or should be the life-giving principle of the lecture. But how many professors of "modern philosophy" would be willing to have the most thoughtful of their students propose to solve these doubts to the satisfaction of the reflective pupil?

The independence of thought President Foster praises, particularly in matters of religion, will seem to many, and justly, too broad; but if hedged round with the necessary safeguards and limitations, it deserves a place of honor in the scheme of education. Insistence upon making boys think for themselves is not of course something new in the history of education; and yet one cannot help suspecting that "thinking by proxy" is not the distinctively Catholic disease it was once considered to be.

J. A. C.

**Lloyd George: the Man and His Story.** By FRANK DILNOT. New York: Harper & Brothers. \$1.00.

This is a first-hand picture of the man who may now be said to rule the destinies of England. It brings him before us as a living personality whose minutest trait has been accurately observed. The writer has known "the little Welshman" for many years. He has seen, as he tells us, the present Prime Minister of England as the young political free-lance fighting what seemed to be at times a losing battle for the most unpopular causes, watched him thrilling an unemotional British audience with his eloquence, and studied him in Parliament, holding his own against a storm of opposition and invective. He has been charmed with his admirable home-life and the sturdy virtues which he practises amid the humble folk of the Welsh hamlet where he mingles unostentatiously with the friendly artisans and the farmers among whom he passed his childhood.

Many will be out of sympathy with the policies of the statesman whose rise to power has been so startling, but all must admire the lessons of energy and high resolve, of which he has so often given the most singular proofs. The book is

written in thorough sympathy with the aims and the ideals of the hero, but it is not a mere piece of exaggerated panegyric. Mr. Dilnot admits that in some lights it seems a "shabby" thing that Lloyd George should have ousted Mr. Asquith from power, yet he does not think that Lloyd George sordidly schemed to take the ex-Premier's place. According to Mr. Dilnot, Lloyd George realized that the war must be pressed home to victory, and that the presence of his former chief at the head of the Government was an obstacle in the way, and that he must be sacrificed.

The book is interesting and on the whole gives a correct impression of a forceful and dominant figure. It teaches what great things can be accomplished even by those who start out in life with the heavy handicap of poverty, obscurity and opposition of every kind, provided that it be offset by a high purpose and an unflinching resolve to succeed.

J. C. R.

### BOOKS AND AUTHORS

"A Short History of Ireland" (Stokes, \$0.80), by Constantia Maxwell, M.A., is moderately fair, though obviously written in the interests not of the native Celtic majority of Ireland, but of the descendants of the English colonists there. Consequently there is a toning down, if not an actual omission, of all that might paint England and her Irish policy in an unfavorable light, together with a judicious avoidance of aught that might unduly influence opinion in favor of the native Irish. There are no great, glaring misstatements, but everywhere are gentle understatements, etc., so the effect sought is produced in a manner imperceptible to the unobservant reader.

"*Manuale Ordinandorum* or the Ordination Rite According to the Roman Pontifical" (Archabbey Press, Beatty, Pa., cloth, \$0.50; paper, \$0.25), by the Rev. Aurelius Stehle, O. S. B., is a handy manual containing all the rubrical points on the manner of conferring the tonsure and the Minor and Major Orders. The text of the Roman Pontifical is printed in full with the addition of many useful and informing notes taken chiefly from the authentic decrees of the Holy See and from approved authors. The text is preceded by a description of the things which must be prepared before the ceremonies take place and by appropriate instructions to the *ordinandi*. After the text there is a short summary of the doctrine concerning the defects which may occur in the conferring of the Orders, with the corresponding information on what has to be done in different cases. A collection of decrees bearing on ordinations and the text of the faculties of bishops in this matter close the work. All this is contained in a neatly bound and printed pamphlet, octavo, of eighty-eight pages.

In "Changing Winds" (Macmillan, \$1.60), St. John G. Ervine, a decidedly ribald, intolerant and opinionated young Ulsterite, writes the 571-page story of Henry Quinn's political, amorous and literary vagaries. The author's hope for Ireland is the conquest of the "publican, the priest, the politician and the poet" and the country's transformation into a little replica of England. He insults and misunderstands Catholics and their religion as a true Orangeman must, and he reports the conversations of four Fleet Street literary men with the disgusting fidelity that the "new Irish school" affects. Henry's morals, it need scarcely be added, are no better than his manners. The best portions of the book are the descriptions of the Easter Week uprising and England's slow realization of the war's seriousness. In Mr. John Marsh, the author seems to have painted a good portrait of John McDonagh.

"The Contemporary Short Story" (Heath, \$1.25) is a "practical manual" Harry T. Baker, M.A., instructor in English in the University of Illinois, has prepared for those who cannot die content until they have seen their names in the magazines. "Most authors under twenty-five years of age," is his sage counsel, "had better not be writing short stories at all." If many older authors, we might add, could contrive to avoid, until they are at least seventy-five, writing any more short stories, the mass of worthless material that now burdens our news-stands would be profitably lessened. The author, who has been special reader for fiction publishers, gives advice which teachers of English may find of value. But why should young people be encouraged to write for certain magazines that are not fit to enter a Christian home?

"*Benedictus Qui Venit*, a New Mass Book for Youth. Containing Instructions and New Prayers for Mass and Communion Proper to the Days of Youth" (Longmans, \$0.30), by Father W. Roche, S.J., in arrangement is like his "Mysteries of the Mass in Reasoned Prayers," which was praised in our issue of February 12, 1916. Simple prayers for each part of the Holy Sacrifice are printed in broken lines that suggest pauses for reflection, and the accompanying explanations are brief and clear. Here, for instance, is what the boy, who uses this little book says to Our Lord at the Gospel:

I like to think how you stood by or sat watching our games—our pipings and dancing in the market place—and saying your Kingdom was for such as us. The daughter of Jairus you brought back to life and the dead son of the widow likewise. From a boy and a girl you drove the devil headlong. No one can count the young folks you cured, nor how many others you "looked on and loved" as upon the young man who called Thee Good Master and knelt at Thy feet. You allowed youths and maidens to carry palms and the boys of the streets to sing your praises, and one brave lad to bring the five loaves with which you fed the multitudes. Let me too praise Thee and serve Thee and love Thee and cling close to Thee and be of Thy Kingdom.

"Crabb's English Synonyms," (Harper, \$1.25), has long had an honored place on the desks of literary workers and careful students, and it has had a part all its own in keeping the language from inaccurate and slipshod usage. The book deserved to be perpetuated; but of late it had lost something of its usefulness because it was climbing up the hill to its century of years, and naturally did not take account of those many words which have long since ceased to be neoterisms and are now accorded the sanction of the best writers. This defect has been remedied in the century edition, which in a revised and enlarged form, but one that retains the old thoroughness of discussion, has brought the volume up to date, filled the gaps and supplied a complete set of cross-references. "Crabb's" old friends will doubtless wish to renew their acquaintance with him, and the book may well look forward to another century of increased usefulness.

"Sea Plunder" (Lane, \$1.30), by H. De Vere Stacpoole, will appeal to lovers of Robert Louis Stevenson's "Treasure Island." In this up-to-date story "pieces of eight" are not the treasure sought for, but the pirate crew of the Penguin seek rather the priceless Australian cable buried in coral one mile below the blue of the Pacific Ocean. The leading characters, Captain Blood and First Mate Harman, are lovable rogues who cherish in spite of their calling a peculiar honor-code of their own. —"Louisberg Square" (Macmillan, \$1.50), by Robert Cutler, is a rather commonplace love-story, too long drawn out. The refined Bostonians, of which this book is a record, are for the most part an aimless lot whose history is tedious reading. Some

Italians are introduced to be "uplifted," and some Irish to be derided.—Elaine Sterne's novel, "The Road to Ambition" (Britton, \$1.35), bears the marks of a 'prentice hand. The central figure of the story is "Bill," a superhuman steel-puddler, who invents a new refining process, becomes a "gentleman" miraculously and then weds the lady of the land. Probabilities are repeatedly strained to the breaking point.

In "A Garden Rosary" (Houghton, Mifflin, \$1.25), Agnes Edwards, in carefully chosen language, describes the flowers of her well-stocked garden, as, from April to November, they spring up, bloom and fade. The dainty book is full of happy similes. For instance: "The lemon verbena is like one of those rare and inconspicuous women whose life is made up of continual and silent willing sacrifice. Break a spray and it thrusts out another even more fragrant. Crush the leaves between your fingers and a heavenly perfume is your only rebuff. It lives by giving." As the year waned, the author's mother, who was also very fond of flowers, passed away, and the bereaved daughter goes to the garden for comfort, poor pagan that she is, but ends with the faint hope that "the same Power" which regulates the development of a rose perhaps orders the "course of every human life in the way most rightful and inevitable."

The May Month is a particularly interesting number. It begins with "The Death-Knell of Autocracy," Father Keating's examination of President Wilson's war message and the significance of America's entrance into the great conflict. "The Art of Bolstering" is the title of Father Sidney Smith's review of a Protestant pamphlet on the Primacy texts. In "A German Vindication of Belgium," Mr. Hilliard Atteridge cites the Cologne *Volkszeitung*, a Catholic paper, to disprove the "atrocities" alleged to have been committed by Belgian civilians. Father Thurston has an erudite article on "Afflictions" or the use of genuflections for penitential purposes, and Hugh Anthony Allen contributes an excellent "Appreciation" of Joyce Kilmer's poetry, which "floats high above all the rest" now being written in this country, "white and beautiful, eager with fresh, unstinted loveliness." He quotes for special commendation "The Robe of Christ," the concluding stanzas of which are these:

I saw him through a thousand veils,  
And has not this sufficed?  
Now, must I look on the Devil robed  
In the radiant Robe of Christ?

He comes, and his face is sad and mild,  
With thorns his head is crowned,  
There are great bleeding wounds in his feet,  
And in each hand a wound.

How can I tell, who am a fool,  
If this be Christ or no?  
These bleeding hands outstretched to me!  
Those eyes that loved me so!

I see the Robe—I look—I hope—  
I fear—but there is one  
Who will direct my troubled mind;  
Christ's Mother knows her Son.

O Mother of Good Counsel, lend  
Intelligence to me!  
Encompass me with wisdom,  
Thou Tower of Ivory!

"This is the man of lies," she says,  
"Disguised with fearful art;  
He has the wounded hands and feet,  
But not the wounded heart."

Beside the Cross on Calvary  
She watched them as they died.  
She saw the Devil join the game  
And win the Robe of Christ.

## BOOKS RECEIVED

- Allyn & Bacon, New York:**  
American Government, with a Consideration of the Problems of Democracy. By Frank Abbott Magruder, Ph.D. \$1.25.
- D. Appleton & Co., New York:**  
An Introduction to Social Psychology. By Charles A. Ellwood. \$2.00;  
Women and Work. By Helen Marie Bennett. \$1.50.
- Benziger Brothers, New York:**  
The Rest House. By Isabel C. Clarke. \$1.35; The Story of the Acts of the Apostles. By Rev. Denis Lynch, S.J. \$1.75.
- Bobbs-Merrill Co., Indianapolis:**  
Robert Burns: How to Know Him. By William Allan Neilson. \$1.50.
- W. A. Butterfield, Boston:**  
"Mademoiselle Miss." Letters from an American Girl Serving with the Rank of Lieutenant in a French Army Hospital at the Front. \$0.50;  
The Edith Cavell Nurse from Massachusetts. \$0.60.
- George H. Doran Co., New York:**  
Cecilia of the Pink Roses. By Katharine Haviland Taylor. \$1.25;  
Thirty Cent Bread. How to Escape a Higher Cost of Living. By Alfred W. McCann. \$0.50; "Speaking of Prussians." By Irvin S. Cobb. \$0.50.
- E. P. Dutton & Co., New York:**  
Chemical Discovery and Invention in the Twentieth Century. By Sir William A. Tilden. \$3.50; Soldier Songs. By Patrick MacGill. \$1.00;  
Behind the Thicket. By W. E. B. Henderson. \$1.50.
- Funk & Wagnalls Company, New York:**  
Conditions of Labor in American Industries. By W. Jett Lauck and Edgar Sydenstricker. \$1.75.
- M. H. Gill & Son, Ltd., Dublin:**  
Life of Saint Adamnan. Patron of Raphoe. By Very Rev. E. Canon Maguire, D.D. 3/—; The Guileless Saxon. An Ulster Comedy in Three Acts. By Louis J. Walsh, 1/—; The Maguires of Fermanagh. 3/6.
- Ginn & Co., New York:**  
Sociology and Social Progress. Compiled by Thomas Nixon Carver;  
Selected Readings in Economics. By Charles J. Bullock.
- Harper & Brothers, New York:**  
Literature in the Making. By Joyce Kilmer. \$1.40.
- D. C. Heath & Co., New York:**  
Early European History. By Hutton Webster, Ph.D.
- Houghton, Mifflin Co., Boston:**  
One Year of Pierrot. With Illustrations by Lester G. Hornby. \$1.50; A Garden Rosary. By Agnes Edwards. \$1.25; To Mother: An Anthology of Mother Verse. With an Introduction by Kate Douglas Wiggin. \$1.00; Si Briggs Talks. By Madeline Yale Wynne. \$1.25.
- Mitchell Kennerley, New York:**  
A Simple Study in Theosophy. By Michael J. Whitty. \$1.25.
- John Lane Co., New York:**  
The Wanderer on a Thousand Hills. By Edith Wherry. \$1.40.
- Little, Brown & Co., Boston:**  
Criminal Sociology. By Enrico Ferri. Translated by Joseph I. Kelly and John Lisle. \$5.00; Mental Conflicts and Misconduct. By William Healy. \$2.50; The Psychology of Special Abilities and Disabilities. By Augusta F. Bronner. \$1.75.
- Longmans, Green & Co., New York:**  
Arboreal Man. By F. Wood Jones, M.B., D.Sc. \$2.40; A Mind That Found Itself. An Autobiography. By Clifford Whittingham Beers. \$1.50; "Raymond"; A Rejoinder. By Paul Hookham. \$0.36; *Sponsa Christi*. Meditations for Religious. By Mother St. Paul. \$0.90; On Causation. With a Chapter on Belief. By Charles A. Mercier. \$1.40; French Windows. By John Ayscough. \$1.40; Verses. By E. Bridges. \$0.50; Lyrical Poems. By Dorothy Plowman. \$0.60.
- Macmillan Company, New York:**  
My Reminiscences. By Rabindranath Tagore. \$1.50; A Schoolmaster of the Great City. By Angelo Patri. \$1.25; Lollington Downs and Other Poems. By John Masefield. \$1.25; God the Invisible King. By H. G. Wells. \$1.25; Alaska; the Great Country. By Ella Higginson. \$2.50; The World at War. By Georg Brandes. Translated by Catherine D. Groth. \$1.50.
- John Murphy Co., Baltimore:**  
Character Sketches of the Rt. Rev. C. P. Maes, D.D. Written by the Sisters of Divine Providence. \$1.00.
- The Oxford Press, New York:**  
Epictetus. The Discourses and Manual Together with Fragments of His Writings. Translated with Introduction and Notes. By P. E. Matheson, M.A. Two Vols. \$3.50.
- The Pilgrim Press, Boston:**  
Truths That Save. By Frank H. Decker. \$1.00.
- The Pilgrim Publishing Co., Baraboo, Wis.:**  
The Poems of B. I. Durward. Illustrated Centenary Edition, 1917. With Life and Criticism on Poetry.
- G. P. Putnam's Sons, New York:**  
The Hundredth Chance. By Ethel M. Dell. \$1.50; The Rubbish Heap. By "Rita." \$1.40; The Gun-Brand. By James B. Hendryx. \$1.50.
- The Queen's Work, St. Louis:**  
Aloysius Ignatius Fiter. Director of the Barcelona Sodality. By Father Raymond Ruiz Amado, S.J. \$0.50.
- Ritter & Co., Boston:**  
The "Emden." By Kapitänleutnant Hellmuth von Mücke. \$1.25.
- Russell Sage Foundation, New York:**  
Social Diagnosis. By Mary E. Richmond.
- St. Joseph's Catholic Press, Jaffna, British India:**  
Philosophical Saivism or Saiva Siddhanta. By Revd. S. Gnana Prakashar, O.M.I. \$0.75.
- Charles Scribner's Sons, New York:**  
Anchorage. By Florence Olmstead. \$1.35; Standards. By W. C. Brownell. \$1.00.
- Frederick A. Stokes, New York:**  
The Mysteries of the Flowers. By Herbert W. Faulkner. \$2.00; The Russians, an Interpretation. By Richardson Wright. \$1.50; A Munster Twilight. By Daniel Corkery. \$1.00.
- The University of Chicago Press, Chicago:**  
Standards of American Legislation. An Estimate of Restrictive and Constructive Factors. By Ernst Freund. \$1.50.
- Chas. L. Van Noppen, Greensboro, N. C.:**  
Vondel's Lucifer. Translated from the Dutch by Leonard Charles Van Noppen. Illustrated by John Aarts. \$2.00.
- The H. W. Wilson Co., White Plains, N. Y.:**  
Minimum Wage. By Mary Katharine Reely. \$1.25.

## EDUCATION

## The Gary Plan, 1917 Model

ONE is quite justified in the prophecy that in the course of the year 2017, if the world whirls that long, some unhappy savant will reach a stage in the composition of his "History of Educational Experiments," where it will be necessary to write a chapter on "The Gary Plan in New York." My heart goes out in sincere pity to that man. If he is prudent, he will remark that its origin is buried in obscurity, and for once he may be right as well as prudent. But if he is a philosopher, trained to hunt answers for questions that have none, he will fall to work on the "what, whence and why," and thereby plunge himself into an uncharted sea of difficulties. For to frame replies that will satisfy an interested generation, the New York Montagues and Capulets, is almost like attempting to square the circle. Perhaps, however, the coming races will not be equally contentious.

## A BALTIMORE CRITIC

IT is not a matter of difficulty to collect a bibliography on the Gary Plan, but after a study of the alleged authorities, one is tempted to the conclusion that the Plan is very much like Hamlet's cloud. A gentleman, writing in the Baltimore *American Citizen*, holds that "the primary purpose of the Gary Scheme (pat word!) is the compulsory teaching of the Romish (I follow copy) religion in the public schools by papal priests." This pundit allows that the "Scheme" has "possibilities," which possibilities, however, are only "the excellent jam that conceals and makes palatable the poison-pill of papacy which is being so eagerly gulped by gullible Protestants." The persons who urge the gullible Protestants to gulp this concealing jam are not precisely persons, but "the busy little bees of the Vatican, never known to take a vacation, or to leave off their stingers." These bees, trained by the Vatican, to turn from their original vocation of making honey, to the manufacture of excellent jam, are the Jesuits. "The Jesuit," says this person, "is always on the job," and in the present matter, he takes the measure of his most astute ancestors.

The originator of the Gary Plan is William A. Wirt, of Gary, Ind. He is a cousin of John Purroy Mitchel, gallant Knight of Columbus, and loyal follower of Loyola, and present Mayor of New York City. Mr. Wirt is now being paid \$10,000 a year of public funds of the City of New York for this job of delivering thousands of Protestant children, bound and helpless, into the hands of Rome's diabolic priesthood.

Considering the trying nature of Mr. Wirt's "job," ten thousand dollars does not seem an excessive stipend. It may pay for the chains and twine necessary to bind these thousands of hardy little annual Protestants, but will leave only a small sum to recompense Mr. Wirt for his exhausting labor in catching them.

## FRIENDS AND ENEMIES

TURNING from this gentleman, whom the judicious will consider obsessed, the existence of a growing conviction, both among teachers and parents, that the Gary Plan "won't work," must be admitted. It was brought to New York by a whirlwind of antagonistic interests, and the strife then engendered has never been wholly allayed. Not without some show of reason is it claimed, that Mr. Wirt's theories have never been given a fair test. Yet, as his opponents have not been slow to observe, no educational experiment has ever been planned on so vast a scale, or carried out with such small concern as to its probable cost. Constantly has it basked in the smile of authority, an authority hard pressed at times, but usually on the top of the heap. Writing in the *New York Globe* on January 10, Mr. T. W. Metcalfe, an able commentator on local educational affairs, found in the appointments then

made to the School Board by the Mayor, "a determination of the city administration to force the extension of the Gary Plan, irrespective of the protests of the supervising and teaching staff."

This "forcing" on the one hand, and the official favor enjoyed by the followers of the administration, on the other, are no doubt responsible, in some degree, for the varying estimates of the Plan in New York. No teacher will accomplish much if compelled to follow methods which he honestly disapproves, nor, in this case, can his failure be attributed to the system of which he is part. We seem to be facing a situation in which the friends of the Plan believe it a success, while its opponents see in it nothing but the beginnings of educational anarchy. Mr. Angelo Patri, for instance, principal of the largest Gary School in New York, considers his establishment an ample justification of Mr. Wirt's sagacity. Other critics find this same school the final justification of the worst that has been urged against the Plan. No Solomon has yet appeared in New York to strike a fair balance between these opposing judgments.

## AN OFFICIAL RATING

THE only official rating of the Plan is nearly two years old, and the Gary schools may now be better or worse than was then indicated. In March and June, 1915, examinations were ordered by the City Superintendent, Dr. William Maxwell, to determine if possible, the relative efficiency of the traditional type of school, the prevocational school, sometimes called the "Ettinger school," and the Gary school. Tests in arithmetic, geography, spelling, history and grammar were taken by more than ten thousand children. In his report to the Board of Education, dated January 16, 1916, Dr. Maxwell wrote: "The results show that of the three types, the traditional schools made the best showing, the prevocational schools stood second, and the Gary schools stood third," the averages being 51.1, 45.5 and 43.7 respectively. The following figures, compiled by Mr. B. R. Buckingham, then chief statistician to the Superintendent, were submitted:

	Arith- metic.	Spell- ing.	Geog- raphy.	His- tory.	Gram- mar.	All sub- jects.
Gary .....	42.2	62.2	52.3	38	24	43.7
Prevocational .....	47.5	64.4	54.5	40.3	21	45.5
Traditional .....	51.4	77.6	57.3	43	26.3	51.1
All schools .....	47.9	64.8	55.2	41	23.1	46.4

In June, 1915, a similar series of examinations was given to discover the percentage of pupils who had improved since March. Again the Gary school failed to show any superiority over the traditional type.

	Arith- metic.	Spell- ing.	Geog- raphy.	His- tory.	Gram- mar.	All sub- jects.
Gary .....	40.7	52.8	58	72.3	55.8	55.9
Prevocational .....	47.6	63.7	53.4	67.2	65.8	59.5
Traditional .....	54.3	63	57.7	63.2	62.9	60.2

The ratio of the increase from March to June was 14.32 for the traditional, 11.94 for the prevocational, and 8.17 for the Gary school. Thus the older schools "appear to even greater advantage," comments Mr. Buckingham, "due to the fact that, in general, their improvements were made from higher initial scores."

## WHAT THE FIGURES SHOW

IT should be noted in fairness, however, that neither Mr. Buckingham nor Dr. Maxwell believes that these tests are in any sense final. Yet they represent a serious attempt to arrive at an evaluation of the Gary Plan, and are sufficient to throw doubt on the claims advanced not by Mr. Wirt, but by radicals

who have attached themselves to the schools. If the Gary Plan cannot turn out boys and girls as proficient in the fundamental branches, as the school of the older class, what it may have to offer in the way of manual training or "auditorium periods" is loss, not gain. The statistics gathered by Mr. Buckingham, if they do nothing else, at least bear out the contention incorporated in Dr. Maxwell's last report:

The evidence afforded by this report is unfavorable to the defense. It shows that claims made have not, in the case of these particular schools, been substantiated. It makes clear the fact that, in matters regarded by the State as constituting essential parts of an elementary education, these schools have been unable to advance as many of their pupils within a given time as have the schools offering the regular course of study. It shows that the amount of improvement gained by each pupil does not equal the amount of improvement gained by each pupil of the regular schools. Extenuating circumstances may be urged, and rejoinders be made; but these facts will remain unchanged.

These "extenuating circumstances" have in fact, been urged, and an answer of considerable acumen was prepared by Mr. Howard Nudd of the Public Education Association. By refusing to accept examinations as a valid test, this rejoinder did not directly meet the facts alleged in the Buckingham report, but changed, rather, the ground of contention.

#### PRESENT STATUS OF THE PLAN

**D**ATA on the present status of the Gary Plan in New York are not easily gathered, even on application to the Department's ever-willing Bureau of Reference and Research. On March 31 there were 798,235 children in 559 public schools in the city. Of these schools, seventeen, with an attendance of 46,852, are operating under Mr. Wirt's direction. The Research Bureau does not find "it possible to segregate from general budgetary appropriations for schools" the exact sums expended on the Gary schools, and hence the precise cost of the experiment is not known. "Independent of the budget, however, an appropriation has recently been requested for approximately \$6,000,000 for new buildings and equipment, alteration and equipment of existing buildings, and additional sites, covering about forty-six schools." Oddly enough, the school authorities do not seem to know how many children are taking advantage of the religious instruction, sometimes possible under the Plan, or where these children go, or what training they receive, "when excused at the request of their parents from attendance at play or assembly periods." The Research Department informs me that since "no data are kept as to religious affiliation," the only means of ascertaining these facts would be "to take a census." I am in no position to accept the Department's suggestion, but, judging by two of the largest Gary schools in the city, I feel safe in saying that not one-half the Catholic children in these schools receive any religious instruction. The indifference of the school authorities, necessary under the law, coupled with their frequently repeated assertion that religious instruction has no essential connection with the Plan, shows how baseless are the fears of our brother of Baltimore, introduced in an opening paragraph, and of his followers.

#### THE SUSPENDED JUDGMENT

**T**HE best ground from which to view a circus poster, in order to take in with the wide angle of your eye, the *tout ensemble* of its mammoth expanse, is always across the street. The Gary Plan is something like that circus poster, and the critical public has not yet been able to cross the street. It is blocked by commentators and cranks. Perhaps, with our short vision focused on the lithographed clown, we have not been able to discern the beauteous equestriennes, the daring bareback riders, the marvelous fire-eaters, the death-defying acrobats, and the other attractions of the Greatest Show on Earth, depicted on the rest of the poster. The Gary Plan may or

may not be a circus, consisting mainly of a \$6,000,000 tent, one clown, and the New York *Tribune* for a "barker." One thing, however, is certain. It is not a Popish plot.

PAUL L. BLAKELY, S. J.

## ECONOMICS

### Economic Aspects of War Finance

**T**HE unanimous action of Congress in the passage of the gigantic \$7,000,000,000 bond issue is now a matter of history. The President's signature approved the greatest single government loan ever floated. Three billions of this fund will go to the Allies as a huge credit extension to be spent in this country. To Great Britain something like \$200,000,000 has been tendered. Italy, France and Belgium have likewise been participants in the enormous fund of wealth America now extends to the Allies in the struggle for the supremacy of democracy. Furthermore, the partial issue of two-and-one-half per cent Treasury Certificates to the amount of \$200,000,000 has already been oversubscribed by American financiers. This augurs well for the ready disposal of the remainder. The first instalment of the "Liberty Loan of 1917" is now being offered to the people of this nation. It is everywhere recognized that duty to our country prescribes in unmistakable terms that every citizen buy government bonds in proportion to his ability. The varied sizes of denominations will facilitate their purchase, and render it possible for the poor as well as the rich to invest in these government securities.

#### IMMEDIATE AND FUTURE EFFECTS

**I**BELIEVE that nearly all economists recognize, as do members of Congress, that this large initial bond issue is politically expedient. It would not have been practicable to introduce at once tax methods sufficient to cover the expenditures of the first year of the war. Again, loans to England and France could most easily be raised only through bond issues. As Professor Sprague of Harvard aptly remarked, a bond issue is expedient to "grease" the war machinery; to which Professor Anderson, his colleague, appends the added desirability of bonds to "get up steam."

Furthermore, this enormous war credit must have had a very valuable and powerful psychological effect upon the warring nations, on the one hand encouraging the new and probably faltering democracy in Russia, and on the other, it is hoped, producing dire consternation among the Central Powers. A recent cartoon most appropriately pictures the American Eagle with the Stars and Stripes in one talon dropping a "three billion dollar bomb" upon the heads of the Imperial German Government, with the Kaiser and his counselors scampering in the wake of the explosion.

Nevertheless, economists cannot help feeling that a series of bond issues will prove most disastrous to the ultimate best interests of America. Taxation of socially inefficient production and consumption, incomes and excess profits should be made the primary source of war revenue in the future, while bonds should only be used in a supplementary way. In giving their unanimous indorsement to taxation, economists set forth two broad, confirmatory principles; the first is moral and the second is economic and financial.

#### CONSCRIPT PROFITS AND INCOMES

**I**N the first place: conscription of profits and incomes is just as equitable as conscription of bodies and lives. For war may be defined as a social enterprise fought for the social rights of the entire social body. If a man gives one hundred per cent of his body and life, there is no valid reason why every income receiver and every income-earner remaining at home should not give one hundred per cent of his earnings above an amount necessary to maintain a sufficient standard of living. The man who buys a bond receives a promise of repayment, together with

interest. The man who gives his life receives no such assurance. The Government cannot repay the life or limb the soldier in the trench may lose. If the patriotism of the man who remains at home, the farmer, the manufacturer, the worker, the income-receiver, is not sufficient to welcome any and all taxation above a living wage, needed in the prosecution of war, his lesser patriotism is thereby undeniably demonstrated.

In the second place, bond issues, no matter how raised, will cause inflation of the circulating medium, and consequently still higher price levels will prevail. Taxation will almost completely avoid all inflation. This may be discussed in detail.

#### BOND ISSUES AND RISING PRICES

**B**OND issues, under our system of deposit banking, will create purchasing power through the extension credit, where there was none before. This is virtually equivalent to a sudden increase in our supply of money, and inevitably leads to higher price levels. This is not mere theory, for the Allies' bond issues of the past two years have been an important contributing cause of the present high prices. While the intensity of demand (relativity of supply and demand) has aided to increase prices, and the present unpatriotic speculation and hysterical anxiety on the probable slight deficiency in food supply, are giving violent upward spurts to many commodities, the constantly expanding bank reserves and the consequent rapidly decreasing purchasing power are all contriving to elevate prices to levels never known before. Because of the quantitative relation of purchasing power to goods it is useless to deny that further bond issues will inevitably lead to still higher prices. Taxation, since it does not affect the amount of our circulating medium, will very largely prevent inflation.

With higher prices the expenses of the consuming public will increase in proportion to what they consume, and not according to their ability to pay. A higher price level will seriously decrease the already impaired purchasing power of the salaried and working classes. Those whose incomes are from such sources as land and capital, which supply the goods constantly rising in price under inflation, will benefit through enhanced war profits. The cost-of-living curve compiled by the New York Times *Annalist* stands at 275.9 for May 5, whereas a year ago the index number of the same was 168.2, taking the decade 1890-1899 as 100. This indicates an increase of sixty-four per cent in the last year alone. In the past four weeks the cost of living has mounted by 10.9 per cent. This means that a man with an average-sized family receiving an income of \$1,640 is now no better off, economically, than he was last year at an income of \$1,000. This is almost unbelievable, yet the index numbers in the above curve are accurately and scientifically drawn up and cover the average wholesale price of twenty-five food commodities selected and arranged to represent a theoretical family's food budget. Wages always lag behind wholesale prices on the rise. In fact, it is foolhardy to urge that wages in general have increased proportionately with rising prices.

#### EQUITABLE DISTRIBUTION DEMANDED

**W**HAT we want is an equitable distribution of the cost of the war among all classes of society. Taxation will distribute the burden with justice. It will tax those remaining at home; it will conscript the excess profits from war manufactures; it will put the burden upon all classes in the present generation. In contrast to this, further bond issues will but transfer the debt from certain classes within the nation in the present to certain other classes in the nation in future generations. If history serves as a reliable guide, the present purchasers of bond issues will receive interest from the Government, paid from the taxes of those returning from the war. The popular antagonism rife against the bondholders immediately following the Civil War must not be forgotten. Briefly, the masses doing

the fighting in the present will largely bear the burden of repayment in the future, disproportionately to their ability to pay. Radical changes in our tax laws will, admittedly, somewhat relieve the injustice of this situation.

Taxation will increase war efficiency. Under further bond issues prices will rise. Even the Government will have to pay the higher prices for war equipment and food; this will lead to the more rapid exhaustion of bond issues already made, in turn requiring the issuance of additional bonds to constantly buy goods at constantly increasing prices. This cumulative geometrical progression can be avoided by taxation. In the words of the Committee appointed by the United States Chamber of Commerce to consider war finance: "War borrowing leads to extravagance; war taxation leads to economy." Finally, it will be easier to resume our normal civic life, enterprise and industry following the war if prices have not meanwhile suffered vertical inflation.

University of Minnesota.

JOHN J. WAGNER.

#### NOTE AND COMMENT

##### A Catholic Dean in a Bolivian University

**T**HE *Ceylon Catholic Messenger* mentions the appointment of one of the leading Catholic journalists and social workers of Madrid, Senor Don Rufino Blanco, for the important position of Dean of Philosophy and Letters at the Bolivian National University of La Paz. The Bolivian Government had petitioned the Spanish Minister to send them a man who should organize the entire course of philosophic studies in their great university. Senor Blanco was a professor at the Madrid Normal School and editor of the official Catholic organ *El Universo*. He is a foremost authority on matters of pedagogy.

This appointment will go a long way in cementing Spanish-American relations, which all so eagerly desire; but it has been hailed with special enthusiasm by the Catholic press, for they know well that in the hands of such a man the philosophic and higher studies in the Republic which now at last turns for light and direction to the mother country, will receive a deep Catholic and orthodox impress, which must strongly tend to the progress of religion and order in Bolivia.

It is needless to say that the Spanish Minister who has made the appointment was not swayed by any "clerical" prepossessions.

##### Army Chaplains

**T**HE circular concerning army chaplains, issued by order of Cardinal Farley, at New York, is of general interest. The document says:

The President has been authorized by Congress to raise, by draft and by volunteer enlistments in the regular army and in the National Guard, a force of approximately 2,000,000 men. The Government provides a chaplain for each regiment on a war basis of 1,800 men. Consequently the new army will require more than 1,000 chaplains. The Catholic proportion, according to present arrangements with the War Department, is about 450 chaplains for the entire United States. Of this number New York will be required to furnish forty priests. All who are appointed chaplains in the new army will have the rank of First Lieutenants. Candidates must have the approval and recommendation of their ecclesiastical superiors, must be under forty years of age and in sound physical condition. The clergy of New York are hereby asked to volunteer for this service. Should an armed force be sent from this country to fight in France or elsewhere, it is certain that our priests would not permit our Catholic soldiers to go unattended. It is desirable therefore to have a list of those who are willing to serve, so that when the time comes, they will have official standing and recognition.

The applications are to be sent to his Eminence and formal application blanks, issued by the War Department, will then be mailed to all the approved candidates. When returned, these

applications will be forwarded with a letter of recommendation to the military authorities. Appointments will be made from this list, as the work of organization progresses.

#### Royal First Communion of Belgian Princess

THE First Communion of the little Princess Marie José, the only daughter of the royal house of Belgium, took place within the little strip of Belgian territory still held by the Belgian army, in which Queen Elizabeth had erected a temporary orphanage for destitute Belgian children. In the humble chapel of this refuge, and in company with some of the orphan children, the little Princess received her First Communion at the hands of the Bishop of the diocese. The small space was densely crowded with orphans, officers and poilus.

On a prie-dieu in front of the altar knelt King Albert in uniform and the Queen in plain white coat and skirt. The little princess, in traditional white dress and veil, and wearing a gold medal, knelt a little in front. She looked very lovely and very simple on this beautiful day, and at the close of the Mass, after a pious thanksgiving, in which her royal parents, who had also received Holy Communion, joined, she came forth in sunshine to greet her companions of the hours of misfortune, the staff officers of her father's entourage, the ladies of the Queen's tiny household, and then busied herself the rest of the day with the orphans.

The little Princess had made the journey to Belgium from her English convent school that she might here, in her own native land, receive for the first time her Divine King in the Holy Sacrament. Her two brothers were both present at this event.

#### Award Offered for Catholic Historical Essay

AN earnest effort is being made by the United States Catholic Historical Society to interest Catholic students in research work along national and Catholic lines. For this purpose a circular has been addressed by the Society to the various Catholic colleges, offering a prize of \$100 in gold for the best essay on any one of the following topics:

(1) The Centenary of Illinois (December 30, 1918): Catholic Landmarks and Achievements, Past and Present, in the State. (2) Catholic Social Service as Illustrated by the Creightons of Omaha, the Mullanphies of St. Louis, Margaret Haughey of New Orleans, Carney of Boston, Heeney and the Parmentiers of New York, the Drexels of Philadelphia, and the Founders of Benevolent Institutions elsewhere. (3) The "Marcus Whitman Myth" and the Missionary History of Oregon.

The following are the conditions governing the contest:

(1) Every contestant must be certified by the faculty as a student in a course in a Catholic college. (2) The MS., which must be typewritten, is to contain no fewer than 2,500 words and may not exceed 5,000 words. It must be received at the office of the United States Catholic Historical Society, 346 Convent Avenue, New York, before November 1, 1917. (3) The papers will be passed on by the Editing Committee of the Historical Society, and the final award will be made by a special committee composed of the Rev. R. H. Tierney, S.J., Editor of AMERICA; Dr. Condé B. Pallen, Managing Editor of the "Catholic Encyclopedia," and Thomas F. Woodlock, Esq.

The successful essay is to be published in the Society's *Records and Studies*. Thus an excellent opportunity is afforded the faculties of our Catholic colleges to encourage the important work of Catholic historical study.

#### Rogation Days

BISHOP McDONNELL, in a special pastoral letter, directed the attention of the clergy and people of the Brooklyn diocese to the recent Rogation Days and their application to our present conditions. This period of stress brings home to us more than ever the wisdom and forethought of the Church

in instituting these days of universal supplication, intended to call down God's mercy upon a world that has greatly offended Him and to avert the merited punishment, which for nations and peoples is likely to find its expression in such disasters as are now overwhelming the earth. They are likewise instituted to obtain the bounty of an abundant harvest, which is always to be desired, but is most urgently needed now. After specifying the prayers to be recited, the episcopal letter continued:

We order these prayers that the Lord, hearkening to the cries of His people, may in His mercy bless our fields and farms and grant us an abundant harvest, and bestow on our country, in His own good time, a happy ending of the war, and the blessing of an enduring peace. We beg you to exhort our people to be mindful of the words of the Sunday's Epistle, "Be ye doers of the word, not hearers only," that their faith may be reflected in their daily lives and their supplications be more acceptable to the Most High.

The Rogation Days of the Church are April 25, called Major; and the three days preceding the Feast of the Ascension, called Minor. The former dates back to the very earliest years of Christianity and was the date set by the pagans for special worship of their idols, in atonement for which the Christians sent up their own supplications to the Throne of the one true God and Father of all. The later Rogation Days were first introduced into the Catholic Church in the year 511, at Vienne, by St. Mamertus, though an even earlier origin has been assigned to them by some historians.

#### The Wonder-Worker of Padua

CLIENTS of St. Anthony will be delighted with the following beautiful episode from the life of the late Austrian Emperor Francis Joseph quoted by Father Hull in the *Bombay Examiner* and taken originally from the English *Universe*. The incident is said to have been related by the Emperor himself. The son of a poor woman had been condemned to death for some crime he had committed, and the mother in her great affliction went about seeking the signatures of all the influential people in her district to obtain a reprieve. The task was completed late in the evening before the day set for the execution, but when she presented herself, tired and footsore, at the palace gate the monarch had retired to rest.

In her despair she went to the village church, and, after praying long and earnestly before the altar of St. Anthony of Padua, she placed the petition upon the altar and returned to her humble abode. In the morning, however, she ascertained that the Emperor had, during the night, signed the doomed man's reprieve. She got access to his Majesty, and he then told her that a monk from the neighboring monastery had, just before midnight, gained access to his chamber and presented the petition, which he signed. The poor woman, quite at a loss to understand to whom she was indebted, told the monarch her experiences, and he became as interested as herself. Ordering a horse to be saddled, the Emperor rode to the monastery and asked the Prior to explain how it was a monk had been sent to disturb him at such a late hour the previous night. The Prior assured the Emperor that no one from the monastery had either gone or been sent to the palace, and, to prove that what he said was true, he had all the monks called from their cells and brought before His Majesty, who interviewed each of them in turn, but failed to identify his mysterious visitor of the previous night. Before leaving, however, the Prior escorted his august guest over the building, when, on entering the chapel, the Emperor suddenly looked at a large oil painting over an altar, and, intently gazing at it, asked who it was, as it much resembled some one he had recently seen. The Prior said: "Your Majesty must be mistaken, for that monk left this monastery many years ago. It is St. Anthony of Padua." Then said the Emperor, "That is the monk who was my visitor last evening!"

This is but one of the countless little incidents woven like a flowery wreath about devotion to St. Anthony. The popular trust in his gentle intercession at the Throne of God is founded upon more than sentiment.